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REVIEW

OF

THE DEBATE

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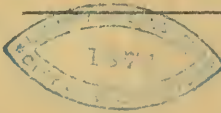
VIRGINIA LEGISLATURE

OF

1831 AND 1832.

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WILLIAM AND MARY COLLEGE.



RICHMOND:

Printed by T. W. White, opposite the Bell Tavern.

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1832.

1847

1848

1849

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ABOLITION OF SLAVERY.

1.—*Debate in the Virginia Legislature of 1831-32, on the Abolition of Slavery.* Richmond.

2.—*Letter of Appomattox to the People of Virginia on the subject of the Abolition of Slavery.* Richmond.

IN looking to the texture of the population of our country, there is nothing so well calculated to arrest the attention of the observer, as the existence of Negro Slavery throughout a large portion of the confederacy. A race of people differing from us in colour and in habits, and vastly inferior in the scale of civilization, have been increasing and spreading, "growing with our growth and strengthening with our strength," until they have become intertwined and interwisted with every fibre of society. Go through our Southern country, and every where you see the negro slave by the side of the white man; you find him alike in the mansion of the rich, the cabin of the poor, the workshop of the mechanic, and the field of the planter. Upon the contemplation of a population framed like this, a curious and interesting question readily suggests itself to the inquiring mind:—Can these two distinct races of people now living together as master and servant, be ever separated? Can the black be sent back to his African home, or will the day ever arrive when he can be liberated from his thralldom, and mount upwards in the scale of civilization and rights, to an equality with the white? This is a question of truly momentous character; it involves the whole frame work of society, contemplates a separation of its elements, or a radical change in their relation, and requires for its adequate investigation the most complete and profound knowledge of the nature and sources of national wealth and political aggrandizement—an acquaintance with the elastic and powerful spring of population and the causes which invigorate or paralyze its energies, together with a clear perception of the varying rights of man amid all the changing circumstances by which he may be surrounded, and a profound knowledge of all the principles, passions and susceptibilities which make up the moral nature of our species; and according as they are acted upon by adventitious circumstances, alter our condition, and produce all that wonderful variety of character which so strongly marks and characterizes the human family. Well then does it behoove even the wisest statesman to approach this angust subject with the utmost circumspection and diffidence; its wanton agitation even is pregnant with mischief; but rash and hasty action threatens, in our opinion, the whole Southern country with irremediable ruin. The evil of *yesterday's* growth, may be extirpated *to-day*, and the vigour of society may heal the wound; but that which is the growth of *ages*, may require *ages* to remove. The Parliament of Great Britain, with all its philanthropic zeal, guided by the wisdom and eloquence of such statesmen as Chatham, Fox, Burke, Pitt, Canning and Brougham, has never yet seriously agitated this question, in regard to the West India possessions. Revolutionary France, actuated by

the most intemperate and phrenetic zeal for liberty and equality, attempted to legislate the free people of colour in the Island of St. Domingo into all the rights and privileges of the whites; and but a season afterwards, convinced of her madness, she attempted to retrace her steps, but it was too late; the deed had been done, the bloodiest and most shocking insurrection ever recorded in the annals of history, had broken out, and the whole Island was involved in frightful carnage and anarchy, and France in the end, has been stript "of the brightest jewel in her crown,"—the fairest and most valuable of all her colonial possessions. Since the revolution, France, Spain and Portugal, large owners of colonial possessions, have not only not abolished slavery in their colonies, but have not even abolished the slave trade in practice.

In our Southern slave-holding country, the question of emancipation has never been seriously discussed in any of our legislatures, until the whole subject, under the most exciting circumstances, was, during the last winter, brought up for discussion in the Virginia Legislature, and plans of partial or total abolition were earnestly pressed upon the attention of that body. (It is well known, that during the last summer, in the county of Southampton in Virginia, a few slaves, led on by Nat Turner, rose in the night, and murdered in the most inhuman and shocking manner, between sixty and seventy of the unsuspecting whites of that county. The news, of course, was rapidly diffused, and with it consternation and dismay were spread throughout the State, destroying for a time all feeling of security and confidence; and even when subsequent development had proved, that the conspiracy had been originated by a fanatical negro preacher, (whose confessions prove beyond a doubt mental aberration,) and that this conspiracy embraced but few slaves, all of whom had paid the penalty of their crimes, still the excitement remained, still the repose of the Commonwealth was disturbed,—for the ghastly horrors of the Southampton tragedy could not immediately be banished from the mind—and *Rumour*, too, with her thousand tongues, was busily engaged in spreading tales of disaffection, plots, insurrections, and even massacres, which frightened the timid and harassed and mortified the whole of the slave-holding population. During this period of excitement, when reason was almost banished from the mind, and the imagination was suffered to conjure up the most appalling phantoms, and picture to itself a crisis in the vista of futurity, when the overwhelming numbers of the blacks would rise superior to all restraint, and involve the fairest portion of our land in universal ruin and desolation, we are not to wonder, that even in the lower part of Virginia, many should have seriously inquired, if this supposed monstrous evil could not be removed from our bosom.) Some looked to the removal of the free people of colour by the efforts of the Colonization Society, as an antidote to all our ills. Some were disposed to strike at the root of the evil—to call on the General Government for aid, and by the labors of *Hercules*, to extirpate the curse of

slavery from the land. Others again, who could not bear that Virginia should stand towards the General Government (whose unconstitutional action she had ever been foremost to resist,) in the attitude of a suppliant, looked forward to the legislative action of the State as capable of achieving the desired result. In this state of excitement and unallayed apprehension, the Legislature met, and plans for abolition were proposed and earnestly advocated in debate.

Upon the impropriety of this debate, we beg leave to make a few observations. Any scheme of abolition proposed so soon after the Southampton tragedy, would necessarily appear to be the result of that most inhuman massacre. Suppose the negroes, then, to be really anxious for their emancipation, no matter on what terms, would not the extraordinary effect produced on the legislature by the Southampton insurrection, in all probability, have a tendency to excite another? And we must recollect, from the nature of things, no plan of abolition could act suddenly on the whole mass of slave population in the State. Mr. Randolph's was not even to commence its operation till 1840. Waiting then, one year or more, until the excitement could be allayed and the empire of reason could once more have been established, would surely have been productive of no injurious consequences; and, in the mean time, a Legislature could have been selected which would much better have represented the views and wishes of their constituents on this vital question. Virginia could have ascertained the sentiments and wishes of other slave-holding States, whose concurrence, if not absolutely necessary, might be highly desirable, and should have been sought after and attended to, at least as a matter of State courtesy. Added to this, the texture of the Legislature was not of that character calculated to ensure the confidence of the people in a movement of this kind. If ever there was a question debated in a deliberative body, which called for the most exalted talent, the longest and most tried experience, the utmost circumspection and caution, a complete exemption from prejudice and undue excitement where both are apt to prevail, an ardent and patriotic desire to advance the vital interests of the State, uncombined with mere desire for vain and ostentatious display, and with no view to party or geographical divisions, that question was the question of the *abolition of slavery* in the Virginia Legislature. "*Grave and reverend seniors,*" "*the very fathers of the Republic,*" were indeed required for the settlement of a question of such magnitude. It appears, however, that the Legislature was composed of an unusual number of young and inexperienced members, elected in the month of April previous to the Southampton massacre, and at a time of profound tranquillity and repose, when of course the people were not disposed to call from their retirement their most distinguished and experienced citizens.

We are very ready to admit, that in point of ability and eloquence, the debate transcended our expectations. One of the lead-

ing political papers in the State remarked—"We have never heard any debate so eloquent, so sustained, and in which so great a number of speakers had appeared, and commanded the attention of so numerous and intelligent an audience." "Day after day, multitudes throng to the capital, and have been compensated by eloquence which would have illustrated Rome or Athens." But however fine might have been the rhetorical display, however ably some isolated points might have been discussed, still we affirm, with confidence, that no enlarged, wise, and practical plan of operations, was proposed by the abolitionists. We will go farther, and assert that their arguments, in most cases, were of a wild and intemperate character, based upon false principles and assumptions of the most vicious and alarming kind; subversive of the rights of property and the order and tranquillity of society; and portending to the whole slave-holding country—if they ever shall be followed out in practice—the most inevitable and ruinous consequences. Far be it, however, from us, to accuse the abolitionists in the Virginia Legislature, of any settled malevolent design to overturn or convulse the fabric of society. We have no doubt that they were acting conscientiously for the best; but it often happens that frail imperfect man, in the too ardent and confident pursuit of imaginary good, runs upon his utter destruction.

We have not formed our opinion lightly upon this subject; we have given to the vital question of abolition the most mature and intense consideration which we are capable of bestowing, and we have come to the conclusion—a conclusion which seems to be sustained by facts and reasoning as irresistible as the demonstration of the mathematician—that every plan of emancipation and deportation which we can possibly conceive, is *totally* impracticable. We shall endeavor to prove, that the attempt to execute these plans can only have a tendency to increase all the evils of which we complain, as resulting from slavery. If this be true, then the great question of abolition will necessarily be reduced to the question of emancipation, with a permission to remain, which we think can easily be shown to be utterly subversive of the interests, security, and happiness, of both the blacks and whites, and consequently hostile to every principle of expediency, morality, and religion. We have heretofore doubted the propriety even of too frequently agitating, especially in a public manner, the question of abolition, in consequence of the injurious effects which might be produced on the slave population. But the Virginia Legislature, in its zeal for discussion, boldly set aside all prudential considerations of this kind, and openly and publicly debated the subject before the world. The seal has now been broken, the example has been set from a high quarter; we shall therefore, waive all considerations of a prudential character which have heretofore restrained us, and boldly grapple with the abolitionists on this great question. We fear not the result, so far as truth, justice, and expediency alone are concerned. But we must be permitted to say, that we do most deeply

dread the effects of misguided philanthropy, and the marked, and we had like to have said, impertinent intrusion in this matter, of those who have no interest at stake, and who have not that intimate and minute knowledge of the whole subject so absolutely necessary to wise action.

Without further preliminary, then, we shall advance to the discussion of the question of abolition; noticing not only the plans proposed in the Virginia Legislature, but some others likewise. And, as the subject of slavery has been considered in every point of view, and pronounced, in the *abstract* at least, as entirely contrary to the law of nature, we propose taking in the first place, a hasty view of the origin of slavery, and point out the influence which it has exerted on the progress of civilization, and to this purpose it will be necessary to look back to other ages—cast a glance at nations differing from us in civilization and manners, and see whether it is possible to mount to the source of slavery.

I. *Origin of Slavery and its Effects on the Progress of Civilization.*

Upon an examination of the nature of man, we find him to be almost entirely the creature of circumstances—his habits and sentiments are in a great measure the growth of adventitious causes—hence the endless variety and condition of our species. We are almost ever disposed, however, to identify the course of nature, with the progress of events in our own narrow contracted sphere; we look upon any deviation from the constant round in which *we* have been spinning out the thread of our existence, as a departure from nature's great system; and from a known principle of our nature, our first impulse is to condemn. It is thus that the man born and nurtured in the lap of freedom, looks upon slavery as unnatural and horrible; and if he be not instructed upon the subject, is sure to think that so unnatural a condition could never exist but in few countries or ages—in violation of every law of justice and humanity; and he is almost disposed to implore the divine wrath, to shower down the consuming fire of Heaven on the Sodoms and Gomorrhias of the world, where this unjust practice prevails.

But, when he examines into the past condition of mankind, he stands amazed at the fact which history develops to his view.—“Almost every page of ancient history,” says Wallace, in his *Dissertation on the Numbers of Mankind*, “demonstrates the great multitude of slaves; which gives occasion to a melancholy reflection, that the world when best peopled, was not a world of freemen, but of slaves:”* “And in every age and country, until times comparatively recent,” says Hallam, “personal servitude appears to have been the lot of a large, perhaps the greater portion of mankind.”†

Slavery was established and sanctioned by Divine Authority, among even the elect of Heaven—the favoured children of Israel.

* P. 93. Edinburg Edition, † Middle Ages, vol. 1, p. 120, Philadelphia Edition.

Abraham, the founder of this interesting nation, and the chosen servant of the Lord, was the owner of *hundreds* of slaves—that magnificent shrine, the Temple of Solomon, was reared by the hands of slaves. Egypt's venerable and enduring piles were reared by similar hands. Slavery existed in Assyria and Babylon. The ten tribes of Israel were carried off in bondage to the former by Shalmanezar, and the two tribes of Judah were subsequently carried in triumph by Nebuchadnezzar to beautify and adorn the latter. Ancient Phœnicia and Carthage had slaves—the Greeks and Trojans at the siege of Troy, had slaves—Athens, and Sparta, and Thebes, indeed the whole Grecian and Roman worlds, had more slaves than freemen. And in those ages which succeeded the extinction of the Roman Empire in the West, "*Servi* or slaves," says Dr. Robertson, "seem to have been the most numerous class."* Even in this day of civilization, and the regeneration of governments, slavery is far from being confined to our hemisphere alone. The Serf and Labour rents prevalent throughout the whole of Eastern Europe and a portion of Western Asia; and the Ryot rents throughout the extensive and over populated countries of the East, and over the dominions of the Porte in Europe, Asia and Africa, but too conclusively mark the existence of slavery over these boundless regions. And when we turn to the vast continent of Africa, we find slavery in all its most horrid forms, existing throughout its whole extent—the slaves being at least three times more numerous than the freemen; so that, looking to the whole world, we may even now with confidence assert, that slaves, or those whose condition is infinitely worse, form by far the largest portion of the human race!

Well then, may we here pause, and inquire a moment—for it is surely worthy of inquiry—how has slavery arisen and thus spread over our globe? We shall not pretend to enumerate accurately, and in detail, all the causes which have led to slavery; but we believe the principal may be summed up under the following heads: 1st, Laws of War—2nd, State of Property and Feebleness of Government—3rd, Bargain and Sale—and 4th, Crime.

1st. *Laws of War*.—There is no circumstance which more honorably and creditably characterizes modern warfare than the humanity with which it is waged, and the mildness with which captives are treated. Civilized nations, with but few exceptions, now act in complete conformity with the wise rule laid down by Grotius, "That in war we have a right only to the use of those means which have a connection *morally necessary* with the end in view." Consequently, we have no just right, where this rule is adhered to by our adversary, to enslave or put to death enemies *non combattant*, who may be in our possession—for this in modern times, among civilized nations, is not *morally necessary* to the attainment of the end in view. On the contrary, if such a practice were commenced

*See Robertson's Works, vol. 3, p. 186.

now, it would only increase the calamities of the belligerents, by converting their wars into wars of extermination, or rapine, and plunder—terminated generally with infinitely less advantage, and more difficulty to each of the parties. But humane and advantageous as this mitigated practice appears, we are not to suppose it universal, or that it has obtained in all ages. On the contrary, it is the growth of modern civilization, and has been confined in a great measure to civilized Europe and its colonies.

Writers on the progress of society, designate three stages in which man has been found to exist. First, the hunting or fishing state—second, the pastoral—third, agricultural. Man in the hunting state, has ever been found to wage war in the most cruel and implacable manner—extermination being the object of the belligerent tribes. Never has there been a finer field presented to the philosopher, for a complete investigation of the character of any portion of our species, than the whole American hemisphere presented for the complete investigation of the character of savages in the hunting and fishing state.

Doctor Robertson has given us a most appalling description of the cruelties with which savage warfare was waged throughout the whole continent of America and the barbarous manner in which prisoners were every where put to death. He justly observes that “the bare description is enough to chill the heart with horror, wherever men have been accustomed, by milder institutions, to respect their species, and to melt into tenderness at the sight of human sufferings. The prisoners are tied naked to a stake, but so as to be at liberty to move round it. All who are present, men, women and children, rush upon them like furies. Every species of torture is applied that the rancour of revenge can invent; some burn their limbs with red hot iron, some mangle their bodies with knives, others tear their flesh from their bones, pluck out their nails by the roots, and rend and twist their sinews. Nothing sets bounds to their rage but the dread of abridging the duration of their vengeance by hastening the death of the sufferers; and such is their cruel ingenuity in tormenting, that by avoiding industriously to hurt any vital part, they often prolong the scene of anguish for several days.”* Let us now inquire into the cause of such barbarous practices, and we shall find that they must be imputed principally to the passion of revenge. In the language of the same eloquent writer whom we have just quoted; “in small communities every man is touched with the injury or affront offered to the body of which he is a member, as if it were a personal attack on his own honor and safety. War, which between extensive kingdoms is carried on with little animosity, is prosecuted by small tribes with all the rancour of a private quarrel. When polished nations have obtained the glory of victory, or have acquired an addition of territory, they may terminate a war with honor. But savages

* See Robertson's *America*, Philad. Ed. vol. 1, p. 197.

are not satisfied, until they extirpate the community which is the object of their hatred. They fight not to conquer, but destroy." "The desire of vengeance is the first and almost the only principle, which a savage insinuates into the minds of his children. The desire of vengeance which takes possession of the hearts of savages, resembles the instinctive rage of an animal, rather than the passion of a man."* Unfortunately too, interest conspires with the desire of revenge, to render savage warfare horrible. The wants of the savage, it is true, are few and simple; but limited as they are, according to their mode of life it is extremely difficult to supply them. Hunting and fishing afford at best a very precarious subsistence. Throughout the extensive regions of America, population was found to be most sparsely scattered, but thin as it was, it was most wretchedly and scantily supplied with provisions. Under these circumstances, prisoners of war could not be kept, for the feeding of them would be sure to produce a famine.† They would not be sent back to their tribe, for that would strengthen the enemy. They could not even make slaves of them, for their labour would have been worthless. Death then was unfortunately the punishment, which was prompted both by interest and revenge.‡ And accordingly, throughout the whole continent of America, we find with but one or two exceptions, that this was the dreadful fate which awaited the prisoners of all classes, men women and children. In fact, this has been the practice of war, wherever man was found in the first stages of society—living on the precarious subsistence of the chase. The savages of the Islands of Andaman, in the East, supposed by many to be lowest in the scale of civilization, of Van Diemen's land, of New Holland, and of the Islands of the South Pacific‡ are all alike,—they all agree in the practice of exterminating enemies by the most perfidious and cruel conduct; and, throughout many extensive regions, the horrid practice of feasting on the murdered prisoner prevails.§

What is there, let us ask, which is calculated to arrest this horrid practice, and to communicate an impulse towards civilization? Strange as it may sound in modern ears, it is the institution of property and the existence of slavery. Judging from the univer-

*See Robertson's America, vol. 1, pp. 192, 193.

† "If a few Spaniards settled in any district, such a small addition of supernumerary mouths soon exhausted their scanty stores and brought on famine."—*Doctor Robertson*, page 182.

‡ Capt. Cook, in his third voyage, says of the natives in the neighborhood of Queen Charlotte's Sound, "If I had followed the advice of all our pretended friends, I might have extirpated the whole race, for the people of each hamlet or village, by turns applied to me to destroy the other." . . . "It appears to me that the New Zealanders must live in perpetual apprehensions of being destroyed by each other."

§ Among the Iroquois, says Dr. Robertson, the phrase by which they express their resolution of making war against an enemy, is, "let us go and eat that nation." If they solicit the aid of a neighboring tribe, they invite it to eat broth made of the flesh of their enemies. Among the Abnakis, according to the "Lettres Edif. et Curieuse," the chief, after dividing his warriors into parties, says to each, to you is given such a hamlet to eat, to you such a village, &c. Capt. Cook, in his third voyage, says of the N. Zealanders, "perhaps the desire of making a good meal (on prisoners) is no small inducement" (to go to war).

sality of the fact, we may assert that domestic slavery seems to be the only means of fixing the wanderer to the soil, moderating his savage temper, mitigating the horrors of war, and abolishing the practice of murdering the captives. In the pure hunting state, man has little idea of property, and consequently there is little room for distinction, except what arises from personal qualities.— People in this state, retain therefore a high sense of equality and independence. It is a singular fact, that the two extremes of society are most favorable to liberty and equality—the most savage and the most refined and enlightened—the former in consequence of the absence of the institution of property—and the latter from the diffusion of knowledge and the consequent capability of self government. The former is characterized by a wild, licentious independence, totally subversive of all order and tranquillity, and the latter by a well ordered, well established liberty, which while it leaves to each the enjoyment of the fruits of his industry, secures him against the lawless violence and rapine of his neighbors. Throughout the whole American continent, this equality and savage independence seem to have prevailed, except in the comparatively great kingdoms of Mexico and Peru, where the right to property was established.

So soon as private right to property is established, slavery commences, and with the institution of slavery the cruelties of war begin to diminish. The chief finds it to his interest to make slaves of his captives, rather than put them to death. This system commences with the shepherd state, and is consummated in the agricultural; slavery therefore seems to be the chief means of mitigating the horrors of war. Accordingly, wherever among barbarous nations they have so far advanced in civilization as to understand the use which may be made of captives, by converting them into slaves, there the cruelties of war are found to be lessened.

Throughout the whole continent of Africa, in consequence of the universal prevalence of slavery, war is not conducted with the same barbarous ferocity as by the American Indian. And hence it happens, that some nations become most cruel to those whom they would most wish to favor. Thus, on the borders of Persia, some of the tribes of Tartars massacre all the true believers who fall into their hands, but preserve heretics and infidels; because their religion forbids them to make slaves of true believers, and allows them to use or sell all others at their pleasure.*

In looking to the history of the world, we find that interest, and *interest* alone, has been enabled successfully to war against the fiercer passion of revenge. The only instance of mildness in war among the savages of North America, results from the operation of interest. Sometimes, when the tribe has suffered great loss of numbers, and stands very much in need of recruits, the prisoner is

* Tacitus tells us that civil wars are always the most cruel, because the prisoners are not made slaves.

saved, and adopted (says Robertson,) as a member of the nation. Pastoral nations require but few slaves, and consequently they save but few prisoners for this purpose. Agricultural require more, and this state is the most advantageous to slavery. Prisoners of war are generally spared by such nations, in consideration of the use which may be made of their labor.

It is curious in this respect, to contemplate the varied success with which, under various circumstances, the principle of self interest combats that of vengeance. The barbarians who overran the Roman Empire, existed principally in the pastoral state; they brought along with them their wives and children, and consequently they required extensive regions for their support and but few slaves. We find accordingly, they waged a most cruel, exterminating war, not even sparing women and children. "Hence," says Dr. Robertson, in his preliminary volume to the History of Charles the 5th, "If a man were called to fix upon a period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great, (A. D. 395,) to the reign of Alboinus in Lombardy," (A. D. 571.) At the last mentioned epoch, the barbarian inundations spent themselves, and consequently repose was given to the world.

Slavery was very common at the siege of Troy; but in consequence of the very rude state of agriculture prevalent in those days, and the great reliance placed on the spontaneous productions of the earth, the same number of slaves was not required as in subsequent ages, when agriculture had made greater advances. Hence we find the laws of war of a very cruel character—the principle of revenge triumphing over every other. These are the evils, we are informed by Homer, that follow the capture of a town—"the men are killed, the city is burned to the ground, the women and children of all ranks are carried off for slaves," (Iliad, L. 9.) Again: "Wretch that I am," says the venerable Priam, "what evil does the great Jupiter bring on me in my old age? My sons slain, my daughters dragged into slavery, violence pervading even the chambers of my palace, and the very infants dashed against the ground in horrid sport of war. I myself, slain in the vain office of defence, shall be the prey of my own dogs perhaps in the very palace gates"! (Iliad, L. 22.)

In after times, during the glorious days of the Republics of both Greece and Rome, the wants of man had undergone an enlargement; agriculture had been pushed to a high state of improvement; population became more dense, and consequently a more abundant production, and more regular and constant application of labor became necessary. At this period, slaves were in great demand, and therefore the prisoners of war were generally spared in order that they might be made slaves. And this mildness did not arise so much from their civilization, as from the great demand for slaves. All the Roman generals, even the mild Julius, were

sufficiently cruel to put to death when they did not choose to make slaves of the captives. Hence, as cruel as were the Greeks and Romans in war, they were much milder than the surrounding barbarous nations. In like manner, the wars in Africa have been made perhaps more mild by the *slave trade*, than they would otherwise have been. Instances are frequent, where the prisoner has been immediately put to death, because a purchaser could not be found. The report of the Lords in 1789, speaks of a female captive in Africa, for whom an anker of brandy had been offered—but before the messenger arrived, her head was cut off. Sir George Young saved the life of a beautiful boy, about five years old, at Sierra Leone: the child was about to be thrown into the river by the person that had him to sell, because he was too young to be an object of trade; but Sir George offered a quarter cask of Madeira for him, which was accepted.* A multitude of such instances might easily be cited from commanders of vessels and travellers, who have ever visited Africa. And thus do we find, by a review of the history of the world, that slavery alone which addresses itself to the principle of self interest is capable of overcoming that inordinate desire of vengeance which glows in the breast of the savage; and therefore we find the remark made by Voltaire, in his *Phi. Dic.* that “Slavery is as ancient as war, and war as human nature” is not strictly correct; for many wars have been too cruel to admit of slavery.

Let us now close this head by an inquiry into the justice of slavery, flowing from the laws of war. And here we may observe in the first place, that the whole of the ancient world, and all nations of modern times verging on a state of barbarism—never for a moment doubted this right. All history proves that they have looked upon slavery as a mild punishment, in comparison with what they had a right to inflict. And so far from being conscience-stricken, when they inflicted the punishment of death or slavery, they seemed to glory in the severity of the punishment—and to be remorseful only when from some cause they had not inflicted the worst. “Why so tender hearted?” says Agamemnon to Menalaus, seeing him hesitate, while a Trojan of high rank, who had the misfortune to be disabled by being thrown from his chariot, was begging for life,—“Are you and your house so beholden to the Trojans? Let not one of them escape destruction from our hands—no, not the child within his mother’s womb. Let all perish unmourned.”—And the poet even, gives his sanction to this inhumanity of Agamemnon, who was never characterized as inhuman: “It was justly spoken, (says Homer) and he turned his brother’s mind.” And the suppliant was murdered by the hand of the king of men. “When the unfortunate monarch of Troy came to beg the body of his heroic son, (Hector) we find the conduct of Achilles marked by a superior spirit of generosity. Yet, in the very act of grant-

* See Edwards’ West Indies, vol. 2, book 4, chap. 4.

ing the pious request, he doubts if he is quite excusable to the soul of his departed friend, for remitting the extremity of vengeance which he had meditated, and restoring the corse to secure the rites of burial."* To ask them, whether men, with notions similar to these, had a right to kill or enslave the prisoner, would almost be like gravely inquiring into the right of tigers and lions to kill each other and devour the weaker beasts of the forest. If we look to the Republics of Greece and Rome, in the days of their glory and civilization, we shall find no one doubting the right to make slaves of those taken in war. "No legislator of antiquity," says Voltaire, "ever attempted to abrogate slavery; on the contrary, the people the most enthusiastic for liberty—the Athenians, the Lacedæmonians, the Romans, and the Carthagenians—were those who enacted the most severe laws against their serfs. Society was so accustomed to this degradation of the species, that Epictetus, who was assuredly worth more than his master, never expresses any surprise at his being a slave."† Julius Cæsar, has been reckoned one of the mildest and most clement military chieftains of antiquity, and yet there is very little doubt, that the principal object in the invasion of Britain, was to procure slaves for the Roman slave markets. When he left Britain, it became necessary to collect together a large fleet for the purpose of transporting his captives across the channel. He sometimes ordered the captive chiefs to be executed, and he butchered the whole of Cato's Senate when he became master of Utica. Paulus Emilius, acting under the special orders of the Roman Senate, laid all Epirus waste, and brought 150,000 captives in chains to Italy, all of whom were sold in the Roman slave markets. Augustus Cæsar, was considered one of the mildest, most pacific and most politic of the Roman Emperors, yet when he rooted out the nation of the Salassii, who dwelt upon the Alps, he sold 36,000 persons into slavery. Cato, was a large owner of slaves, most of whom he had purchased in the slave markets at the sale of prisoners of war.‡ Aristotle, the greatest philosopher of antiquity, and a man of as capacious mind as the world ever produced, was a warm advocate of slavery—maintaining that it was reasonable, necessary and natural, and accordingly in his model of a republic, there were to be comparatively few freemen served by many slaves.§

If we turn from profane history to Holy Writ—that sacred fountain whence are derived those pure precepts, and holy laws and regulations by which the christian world has ever been governed, we shall find that the children of Israel, under the guidance of Jehovah, massacred or enslaved their prisoners of war. So far from considering slavery a curse, they considered it a punishment much too mild, and regretted from this cause alone its infliction.

* See Mitford's Greece, vol. 1, chap. 2, sec. 4.

† See Philosophical Dictionary, title "Slaves."

‡ See Plutarch's Lives, Cato the elder.

§ Aristotle's Politics, book 1, chap. 4.

The children of Israel, when they marched upon the tribes of Canaan, were in a situation very similar to the Northern invaders who overran the Roman Empire. They had their wives and children along with them, and wished to make Canaan their abode. Extermination therefore, became necessary; and accordingly, we find that the Gibeonites alone, who practised upon the princes of Israel by a fraud, escaped the dreadful scene of carnage. They were enslaved, and so far from regretting their lot, they seem to have delighted in it; and the children of Israel, instead of mourning over the destiny of the enslaved Gibeonites, murmured that they were not massacred—"and all the congregation murmured against the princes." And the answer of the princes was, "we will even let them live, lest wrath be upon us, because of the oath which we swear unto them." "But let them be hewers of wood and drawers of water unto all the congregation, as the princes had promised them."*

But it is needless to multiply instances farther to illustrate the ideas of the ancient world in regard to their rights to kill or enslave at pleasure the unfortunate captive. Nor will we now cite the example of Africa, the great storehouse of slavery for the modern world, which so completely sustains our position in regard to the opinions of men on this subject, farther than to make an extract from a speech delivered in the British House of Commons by Mr. Henniker, in 1789, in which the speaker asserts that a letter had been received by George III, from one of the most powerful of African potentates, the Emperor of Dahomey, which letter admirably exemplifies African's notions about the right to kill or enslave prisoners of war. "He (Emperor of Dahomey) stated," said Mr. H., "that as he understood King George was the greatest of white kings, so he thought himself the greatest of black ones. He asserted that he could lead 500,000 men armed into the field, that being the pursuit to which all his subjects were bred, and the women only staying at home to plant and manure the earth. He had himself fought two hundred and nine battles, with great reputation and success, and had conquered the great king of Ardash. The king's head was to this day preserved with the flesh and hair; the heads of his generals were distinguished by being placed on each side of the doors of their Fetiches; with the heads of the inferior officers they paved the space before the doors; and the heads of the common soldiers formed a sort of fringe or out work round the walls of the palace. Since this war, he had experienced the greatest good fortune, and he hoped in good time to be able to complete the out walls of all his great houses, to the number of seven, in the same manner."†

Mr. Norris, who visited this empire in 1772, actually testifies to the truth of this letter. He found the palace of the Emperor an

* See 9th chapter of Joshua.

† See Hazlitt's *British Eloquence*, vol. 2.

immense assemblage of cane and mud tents enclosed by a high wall. The skulls and jaw bones of enemies slain in battle, formed the favorite ornaments of the palaces and temples. The king's apartments were paved, and the walls and roof stuck over with these horrid trophies. And if a farther supply appeared at any time desirable, he announced to his general, that "his house wanted thatch," when a war for that purpose was immediately undertaken.* Who can for a moment be so absurd as to imagine that such a prince as this could doubt of his right to make slaves in war, when he *gloried* in being able to thatch his houses with the heads of his enemies? Who could doubt that any thing else than a strong sense of interest, would ever put an end to such barbarity and ferocity? Our limits will not allow us to be more minute, however interesting the subject.

And, therefore, we will now examine into the right, according to the law of nations—the strict *jus gentium*—and we shall find all the writers agree in the justice of slavery, under certain circumstances. Grotius says, that, as the law of nature permits prisoners of war to be killed, so the same law has introduced the right of making them slaves, that the captors, in view to the benefit arising from the labor or sale of their prisoners, might be induced to spare them.† From the general practice of nations before the time of Puffendorf, he came to the conclusion that slavery has been established "by the free consent of the opposing parties."‡

Rutherford, in his *Institutes*, says "since all the members of a nation, against which a just war is made, are bound to repair the damages that gave occasion to the war, or that are done in it, and likewise to make satisfaction for the expenses of carrying it on; the law of nations will allow those who are prisoners to be made slaves by the nation which takes them; that so their labor or the price for which they are sold, may discharge these demands." But he most powerfully combats the more cruel doctrine laid down by Grotius, that the master has a right to take away the life of his slave.§ Bynkershoek, contends for the higher right of putting prisoners of war to death: "We may however (enslave) if we please" he adds, "and indeed we do sometimes still exercise that right upon those who enforce it against us. Therefore the Dutch are in the habit of selling to the Spaniards as slaves, the Algerines, Tunisians and Tripolitans, whom they take prisoners in the Atlantic or Mediterranean. Nay, in the year 1661, the states general, gave orders to their admiral, to sell as slaves all the pirates that he should take. The same thing was done in 1664."|| Vattel, the most humane of all the standard authors on National law, asks—"are prisoners of war to be made slaves?" To which he answers, "Yes;

* See Family Library, No. 16, p. 199.

† L. 3, chap. 7, sec. 5.

‡ Book 6, chap. 3.

§ Book, chap. 9, sec. 17.

|| Treatise on the Law of War, Du Ponceau's Edition, p. 21.

in cases which give a right to kill them, when they have rendered themselves personally guilty of some crime deserving death."* Even Locke, who has so ably explored all the faculties of the mind, and who so nobly stood forth against the monstrous and absurd doctrines of Sir Robert Filmer and the *passive submissionists* of his day, admits the right to make slaves of prisoners whom we might justly have killed. "Speaking of a prisoner who has forfeited his life, he says, "he to whom he has forfeited it may, when he has him in his power, delay to take it, and make use of him to his own service, and he does him no injury by it."† Blackstone, it would seem, denies the right to make prisoners of war slaves; for he says we had no right to enslave unless we had the right to kill, and we had no right to kill, unless "in cases of absolute necessity, for self-defence; and it is plain this absolute necessity did not subsist, since the victor did not actually kill him, but made him prisoner."‡ Upon this we have to remark 1st. that Judge Blackstone here speaks of slavery in its pure unmitigated form, "whereby an unlimited power is given to the master over the life and fortune of the slave."§ Slavery scarcely exists any where in this form, and if it did it would be a continuance of a state of war, as Rousseau justly observes, between the captive and the captor. Again—Blackstone, in his argument upon this subject, seems to misunderstand the grounds upon which civilians place the justification of slavery, as arising from the laws of war. It is well known that most of the horrors of war spring from the principle of retaliation, and not as Blackstone supposes, universally from "absolute necessity." If two civilized nations of modern times are at war, and one hangs up without any justifiable cause all of the enemy who fall into its possession, the other does not hesitate to inflict the same punishment upon an equal number of its prisoners. It is the "*lex talionis*," and not absolute necessity, which gives rise to this.

The colonists of this country up to the revolution, during, and even since that epoch, have put to death the Indian captives, whenever the Indians had been in the habit of massacring indiscriminately. It was not so much absolute necessity as the law of retaliation, which justified this practice; and, the civilians urge that the greater right includes the lesser; and, consequently, the right to kill involves the more humane and more useful right of enslaving. In point of fact, it would seem the Indians were often enslaved by the colonists.¶ And although we find no distinct mention made by any of the historians of the particular manner in which this slavery arose, yet it is not difficult to infer that it must have arisen from the laws of war, being a commutation of the punishment of death for slavery. Again—if the nation with which you are at war

* See Law of Nations, book 3, chap. 8, sec. 152.

† On Civil Government, chap. 6.

‡ See Tucker's Blackstone, vol. 2, p. 423.

§ Blackstone's Commentaries, in loco citato.

¶ See Tucker's Blackstone, vol. 2, Appendix, note H.

makes slaves of all your citizens falling into its possession, surely you have the right to retaliate and do so likewise. It is the "*lex talionis*," and not absolute necessity, which justifies you; and, if you should choose from policy to waive your right, your ability to do so would not surely prove that you had no right at all to enslave. Such a doctrine as this would prove that the rights of belligerents, were in the inverse ratio of their strength—a doctrine which, pushed to the extreme, would always reduce the hostile parties to a precise equality—which is a perfect absurdity. If we were to suppose a civilized nation in the heart of Africa, surrounded by such princes as the King of Dahomey, there is no doubt but that such a nation would be justifiable in killing or enslaving at its option, in time of war, and if it did neither, it would relinquish a *perfect right*.* We have now considered the most fruitful source of slavery, *Laws of War*, and shall proceed more briefly to the consideration of the other three which we have mentioned, taking up—

2d. *State of Property and Feebleness of Government*.—In tracing the manners and customs of a people who have emerged from a state of barbarism, and examining into the nature and character of their institutions, we find it of the first importance to look to the condition of property, in order that we may conduct our inquiries with judgment and knowledge. The character of the government, in spite of all its forms, depends more on the condition of property, than on any one circumstance beside. The relations which the different classes of society bear towards each other, the distinction into high and low, noble and plebeian, in fact, depend almost exclusively upon the state of property. It may be with truth affirmed, that the exclusive owners of the property ever have been, ever will, and perhaps ever ought to be, the virtual rulers of mankind. If then, in any age or nation, there should be but one species of property, and that should be exclusively owned by a portion of citizens, that portion would become inevitably the masters of the residue. And if the government should be so feeble as to leave each one in a great measure to protect himself, this circumstance would have a tendency to throw the property into the hands of a few, who would rule with despotic sway over the many. And this was the condition of Europe during the middle ages, under what was termed the *feudal system*. There was in fact, but one kind of property, and that consisted of land. Nearly all the useful arts had perished,—commerce and manufactures could scarcely be said to exist at all, and a dark night of universal ignorance enshrouded the human mind. The landholders of Europe, the feudal aristocrats, possessing all the property, necessarily and inevitably as fate itself, usurped all the power; and in consequence of

* We shall hereafter see that our colony at Liberia may at some future day, be placed in an extremely embarrassing condition from this very cause. It may not in future wars have strength sufficient to forego the exercise of the right of killing or enslaving, and if it have the strength, it may not have the mildness and humanity. Revenge is sweet, and the murder of a brother or father, and the slavery of a mother or sister will not easily be forgotten.

the feebleness of government, and the resulting necessity that each one should do justice for himself, the laws of primogeniture and entails were resorted to as a device to prevent the weakening of families by too great a subdivision or alienation of property, and from the same cause, small *allodial* proprietors were obliged to give up their small estates to some powerful baron or large landholder in consideration of protection, which he would be unable to procure in any other manner.* Moreover, the great landholders of those days had only one way of spending their estates, even when they were not barred by entails, and that was by employing a large number of retainers,—for they could not then spend their estates as spendthrifts generally squander them, in luxuries and manufactures, in consequence of the rude state of the arts—all the necessities of man being supplied directly from the farms;† and the great author of the wealth of nations, has most philosophically remarked, that few great estates have been spent from benevolence alone. And the people of those days could find no employment except on the land, and consequently were entirely dependent on the landlords, subject to their caprices and whims, paid according to their pleasure, and entirely under their control; in fine, they were *slaves complete*. Even the miserable cities of the feudal times were not independent, but were universally subjected to the barons or great landholders, whose powerful protection against the lawless rapine of the times, could only be purchased by an entire surrender of liberty.‡

Thus the property of the feudal ages was almost exclusively of one kind. The feebleness of government, together with the laws of primogeniture and entails, threw that property into the hands of a few, and the difficulty of alienation, caused by the absence of all other species of property, had a tendency to prevent that change of possession which we so constantly witness in modern times.—Never was there then perhaps so confirmed and so permanent an aristocracy as that of the feudal ages; it naturally sprang from the condition of property and the obstacles to its alienation. The aristocracy alone embraced in those days the freemen of Europe; all the rest were slaves, call them by what name you please, and doomed by the unchanging laws of nature to remain so till commerce and manufactures had arisen and with them had sprung into existence a new class of capitalists, the *tiers etat* of Europe, whose existence first called for new forms of government, and whose exertions either have or will revolutionize the whole of Europe. A revolution in the state of property is always a premonitory symptom of a revolution in government and in the state of society, and ✓

* Upon this subject, see Robertson's 1st vol. Hist. Charles 5th, Hallam's Middle Ages, Gilbert Stuart on the Progress of Society, and all the writers on feudal tenures.

† "There is not a vestige to be discovered, for several centuries, of any considerable manufactures." . . . "Rich men kept domestic artisans among their servants; even kings in the ninth century, had their clothes made by the women upon their farms."—Hallam's *Middle Ages*, vol. 2, pp. 260, 261, *Philad. Edition*.

‡ Upon this subject, see both Hallam and Robertson.

without the one, you cannot meet with permanent success in the other. The slaves of Southern Europe could never have been emancipated, except through the agency of commerce and manufactures and the consequent rapid rise of cities, accompanied with a more regular and better protected industry, producing a vast augmentation in the products which administer to our necessities and comforts, and increasing in a proportionate degree the sphere of our wants and desires. In the same way we shall shew, before bringing this article to a close, that if the slaves of our Southern country shall ever be liberated and suffered to remain among us with their present limited wants and longing desire for a state of idleness, they would fall inevitably, by the nature of things, into a state of slavery from which no government could rescue them, unless by a radical change of all their habits and a most awful and fearful change in the whole system of property throughout the country. The state of property then may fairly be considered a very fruitful source of slavery. It was the most fruitful source during the feudal ages—it is the foundation of slavery throughout the Northeastern regions of Europe and the populous countries of the continent of Asia. We are even disposed to think, contrary to the general opinion, that the condition of property operated prior to the customs of war in the production of slavery. We are fortified in this opinion, by the example of Mexico and Peru in South America. In both of these empires, certainly the farthest advanced and most populous of the new world, “private property,” says Dr. Robertson, “was perfectly understood, and established in its full extent.” The most abject slavery existed in both these countries, and what still farther sustains our position, it very nearly, especially in Mexico, resembled that of the feudal ages. “The great body of the people was in a most humiliating state. A considerable number, known by the name of *Mayeques*, nearly resembling in condition those peasants who, under various denominations, were considered during the prevalence of the feudal system, as instruments of labor attached to the soil. Others were reduced to the lowest form of subjection, that of domestic servitude, and felt the utmost rigor of that wretched state.”*

Now, slavery in both these countries must have arisen from the state of property, for the laws of war were entirely too cruel to admit of the slavery of captives among the Mexicans. “They fought,” says Dr. Robertson, “to gratify their vengeance, by shedding the blood of their enemies—no captive was ever ransomed or spared.”† And the Peruvians, though much milder in war, seem not to have made slaves of their captives, though we must confess that there is great difficulty in explaining their great comparative clemency to prisoners in war, unless by supposing they were made slaves.‡ We have no doubt likewise, if we could obtain suffi-

* Robertson's America, pp. 105, 107. †Ibid. vol. 2, p. 114.

‡ We are sorry we have not the means of satisfactorily investigating this subject. If slavery was established among them from the laws of war, it would be one of the

cient insight into the past history and condition of Africa, that slavery would be found to have arisen in many of those countries, rather from the state of property than the laws of war; for even to this day, many of the African princes are too cruel and sanguinary in war to forego the barbarous pleasure of murdering the captives, and yet slavery exists in their dominions to its full extent.

We will not here pause to examine into the justice or injustice of that species of slavery, which is sure to arise from a faulty distribution of property, because it is the inevitable result of the great *law of necessity*, which itself has no law, and consequently about which it is utterly useless to argue. We will therefore proceed at once to the third cause assigned for slavery—*bargain and sale*.

3d. *Cause of Slavery, Bargain and Sale*.—This source of slavery might easily be reduced to that which depends on the state of property, but for the sake of perspicuity, we prefer keeping them apart. Adam Smith has well observed that there is a strong propensity in man, “to truck, barter and exchange one thing for another,” and both the parties generally intend to derive an advantage from the exchange. This disposition seems to extend to every thing susceptible of being impressed with the character of property or exchangeable value, or from which any great or signal advantage may be derived—it has been made to extend at times to life and liberty. Generals in time of war, have pledged their lives for the performance of their contracts. At the conclusion of peace, semi-barbarous nations have been in the habit of interchanging hostages—generally the sons of princes and noblemen—for the mutual observance of treaties, whose lives were forfeited by a violation of the plighted faith; and in all ages, where the practice has not been interdicted by law, individuals have occasionally sold their own liberty or that of others dependent on them. We have already seen how the small allodial possessors, during the feudal ages, were obliged to surrender their lands and liberty to some powerful baron for that protection which could be procured in no other manner. Throughout the whole ancient world, the sale of one’s own liberty, and even that of his children, was common. The non-payment of debts, or failure to comply with contracts, frequently subjected the unfortunate offender to slavery in both Greece and Rome. Instances of slavery from bargain and sale, occur in Scripture. Joseph was sold to the Ishmaelites for *twenty pieces* of silver, and carried down to Egypt in slavery. But this was a black and most unjustifiable act on the part of his envious brothers.—There are other parts of Scripture where the practice of buying and selling slaves seems to be justified. The Hebrew laws permitted the selling of even the Jews into slavery for six years. “If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.” And if the servant

most triumphant examples which history affords of the effect of slavery, in mitigating the cruelties of war; for it is a singular fact, that the Peruvians were the only people in the new world, who did not murder their prisoners.

chose at the expiration of six years to remain with his master as a slave, he might do so on having his ear bored through with an awl. It seems fathers could sell their children—Thus: “and if a man sell his daughter to be a maid servant, she shall not go out as the men servants do.”* An unlimited right to purchase slaves from among foreigners seems to have been granted, whether they had been slaves or not before the purchase; thus, in the twenty-fifth chapter of Leviticus, we find the following injunction:—“Both thy bondmen and bondmaids which thou shalt have, *shall be* of the heathen that are round about you; of them *shall ye* buy bondmen and bondmaids. Moreover, of the children of strangers who sojourn among you, of them shall ye buy, and of the families that *are* with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your *bondmen forever.*”† We may well suppose that few persons would ever be induced to sell themselves or children into slavery, unless under very severe pressure from *want*. Accordingly, we find the practice most prevalent among the most populous and the most savage nations, where the people are most frequently subjected to dirths and famines. Thus, in Hindostan and China, there is nothing more frequent than this practice of selling liberty. “Every year,” said a Jesuit who resided in Hindostan, “we baptize a thousand children whom their parents can no longer feed, or who being likely to die, are sold to us by their mothers in order to get rid of them.” The great legislator of Hindostan, Menu, in his ordinances, which are described by Sir William Jones, justifies this practice in time of scarcity. “Ajjigarta,” says Menu in one of his ordinances, “dying with hunger, was going to destroy his own son by selling him for some cattle; yet he was guilty of no crime, for he only sought a remedy against famishing.” “In China,” says Duhalde, “a man sometimes sells his son, and even himself and wife at a very moderate price. The common mode is to mortgage themselves with a condition of redemption, and a great number of men and maid servants are thus bound in a family.” There is no doubt but at this moment in every densely populated country, hundreds would be willing to sell themselves into slavery if the laws would permit them, whenever they were pressed by famine. Ireland seems to be the country of modern Europe most subjected to these dreadful visitations. Suppose then, we reverse the vision of the Kentucky Senator,‡ and imagine that Ireland could be severed during those periods of distress from the Britannic Isle, and could float like the fabled Island of Delos across the Ocean and be placed by our side, and our laws should inhumanely forbid a single son of Erin from entering our territory unless as a slave, to be treated exactly like the African, is there any man acquaint-

* See 21st chapter of Exodus.

† 44, 45 and 46 verses.

‡ Mr. Clay in the debate on his resolutions on the Tariff, 1832.

ed with the state of the Irish, in years of scarcity, who would doubt for a moment, but that thousands, much as this oppressed people are in love with liberty, would enter upon this hard condition, if they could find purchasers. Indeed, the melaancholy fact has too often occurred in Ireland, of individuals committing crimes merely for the purpose of being thrown into the houses of correction, where they could obtain *bread and water!*

Among savages, famines are much more dreadful than among civilized nations, where they are provided against by previous accumulation and commerce. Dr. Robertson has given us a glowing and no doubt correct picture of the dreadful ravages of famine among the North American Indians, and on such occasions we are informed by the "Lettres Edifiantes et Curieuses," that the ties of nature are no longer binding. A father will sell his son for a knife or hatchet.* But, unfortunately, among savages in the hunting state, scarcely any one can do more than maintain himself and one or two children, and therefore cannot afford to keep a slave.

If we turn to Africa, we shall find this cause of slavery frequently operating with all its power; and accordingly Parke has ranked *Famine* as the second among the four causes which he assigns for slavery in Africa. "There are many instances of freemen," says he, "voluntarily surrendering up their liberty to save their lives. During a great scarcity, which lasted for three years in the countries of the Gambia, great numbers of people became slaves in this manner. Dr. Laidley assured me, that at that time, many freemen came and begged with great earnestness, *to be put upon his slave chain*, to save them from perishing with hunger. Large families are very often exposed to absolute want, and as the parents have almost unlimited authority over their children, it frequently happens in all parts of Africa, that some of the latter are sold to purchase provisions for the rest of the family. When I was at Jarra, Damon Jumma pointed out to me three young slaves which he had purchased in this manner."† Bruce, in his travels in Africa, saw whole villages and districts of country depopulated by the famines which had visited them, and gives us a most appalling picture of the walking skeletons and lawless rapine which were every where exhibited during those frightful periods of distress.—We cannot wonder then, under these circumstances, that famine should be a fruitful source of slavery, by giving rise to a sale of liberty for the preservation of life.

The remark of Judge Blackstone as to this kind of slavery is known to every one—that every sale implies a "*quid pro quo*"—but that in the case of slavery there can be no equivalent, no *quid pro quo*—for nothing is an equivalent for liberty; and even the purchase money, or the price whatever it might be, would instantly be-

* Tom. 8.

† Parke's Travels in Africa, chap. 22, page 216, N. Y. Edition.

long to the master of the slave.* Upon this we would remark, that Blackstone seems to have his attention fixed exclusively on those countries where every man can easily maintain himself, and where consequently his life can never be in jeopardy from want. If there is any country in the world to which his argument will apply, that country is ours. We believe every man here may obtain a subsistence, either by his own exertions or by the aid of the poor rates. But this is far from being the case with semi-barbarous or densely populated countries. Again—Blackstone alludes to that pure state of slavery where, a man's life, liberty and property, are at the mercy of his master. That is far from being the condition of slavery now. In most parts of the world the slave is carefully protected in life, limb and even in a moderate share of liberty, by the policy of the laws; and his nourishment and subsistence are positively enjoined. Where this is the case, we can imagine many instances in which *liberty* might have an *equivalent*. Who for a moment can doubt but that the abundant daily supplies of subsistence, consisting of wholesome *meat, bread*, and frequently vegetables and refreshing drinks besides, which are furnished to our slaves, are more than an equivalent for the liberty of the Chinese laborer, who exhausts himself with hard labor—feeds on his scanty and unseasoned rice,—tastes no wholesome meat from the beginning to the end of the toilsome year,—sees his family frequently perishing before his eyes, or more cruel still, consents himself to be the executioner, in order that he may release them from the intolerable torments of unsatisfied wants, and who, even in seasons of ordinary supply, fishes up with eagerness the vilest garbage from the river or canal, and voraciously devours meat which with us would be left to be fed on by the vultures of the air. The fact is, the laborer in this hard condition is already a slave, or rather in a situation infinitely worse than slavery—he is subjected to all the hardships and degradation of the slave and derives none of the advantages. In the case of famine, the *equivalent* seems to be *life for liberty*; and when this is the case, although the *philosopher* may consider death as preferable to slavery—"yet," says Parke, "the poor negro when fainting with hunger thinks like Esau of old, "behold I am at the point to die, and what profit shall this birthright do to me." The reason why persons do not more frequently sell themselves into slavery is, because they are forbidden by the laws, or can find no purchasers. So far from persons not selling their liberty because there is no equivalent, it is directly the contrary in most countries; the price or equivalent, consisting of continued support, protection, &c. is too great—more than can be afforded. The capitalist in Great-Britain, could not afford to purchase the operative and treat him as we do the slave; the price paid, the *quid pro quo* of Blackstone would be more than the liberty would be worth. We have no doubt, if the English laws were to allow of slavery, such as we have in this country, there would

† Tucker's Blackstone, vol. 2, page 423.

be many more persons wishing to sell their liberty than of those wishing to buy! But whether the remarks of Judge Blackstone are correct in theory or not, is a matter of no practical importance; for in point of fact, as we have shewn by undeniable testimony, *bargain and sale* have ever been a most fruitful source of slavery in ancient times, and among many people of the present day; and consequently we could not pretermit it in a general survey of the sources of slavery. We shall now proceed to a consideration of the last mentioned source of slavery.

4th. *Crime*.—All governments, even those of the States of our confederacy, have ever been considered as perfectly justifiable in enslaving for crime. All our penitentiaries are erected upon this principle, and slavery in them, of the most abject and degrading character, endures for a certain number of months, years, or for life, according to the offence. In South America and Russia the criminals are frequently sentenced to slavery in the mines, and in France and England to the galleys and work houses; but as it is principally with domestic slavery that we are concerned in this article, we shall not consider farther that which is of a public character.

Throughout the ancient world, domestic slavery, arising from crime, seems to have been very common. We have already spoken of the slavery which was inflicted frequently on insolvent debtors in both Greece and Rome. In Africa too, we find *insolvency* a very frequent source of slavery. "Of all the offences," says Parke, "if *insolvency* may be so called, to which the laws of Africa have affixed the punishment of slavery, this is the most common. A negro trader commonly contracts debts on some mercantile speculation, either from his neighbors to purchase such articles as will sell to advantage in a distant market, or from the European traders on the coast—payment to be made in a given time. In both cases, the situation of the adventurer is exactly the same: if he succeeds, he may secure an independency; if he is unsuccessful, his person and services are at the disposal of another—for in Africa not only the effects of the insolvent, but the insolvent himself, is sold to satisfy the lawful demands of his creditors."* *Insolvency* however, is, after all, rather a misfortune than a crime; and we rank it here as a crime more in deference to the institutions of the ancients and the customs of certain modern nations, than as an indication of our own sentiments—for we are decidedly of opinion, that slavery is much too high a penalty to be attached to what in many cases is sheer misfortune. But besides *insolvency*, the laws of Africa affix slavery as a punishment to the crimes of *murder, adultery and witchcraft*. In case of murder, the nearest relation of the murdered, after conviction, may either kill or sell into slavery at his option. In adultery, the offended party may enslave or demand a ransom at pleasure; and as to *witchcraft*, Parke not having met with any trial for this offence, could only assure us that it

* Parke's Travels in Africa, p. 216.

was a source of slavery, though not common.* We have now surveyed the principal sources of slavery, and although we do not pretend to be minute and complete in the division which we have made, we hope we have said enough upon this branch to shew that slavery is inevitable in the progress of society, from its first and most savage state to the last and most refined. We started out with announcing the fact, *startling* to those who have never reflected upon the subject, that slavery existed throughout the whole of the ancient, and in a very large portion of the modern world. We have farther shewn by the preceding reasoning, that this was no *accident, the mere result of chance*, but was a *necessary and inevitable* consequence of the principles of human nature and the state of property. We shall now proceed to inquire briefly into the advantages which have resulted to mankind from the institution of slavery.

Advantages which have resulted to the world from the institution of Slavery.—When we turn our thoughts from this world “of imperfections” to the God of nature, we love to contemplate him as perfect and immaculate, and amid all the divine attributes with which we delight to clothe him, none stands more conspicuous than his *benevolence*. To look upon him in this light, may be said to be almost the impulse of an instinct of our nature, and the most enlarged experience and perfect knowledge combine in fortifying and strengthening this belief. Accordingly, when we look abroad to the works of omnipotence---when we contemplate the external, the physical world---and again, when we turn to the world of mind, we never find *evil* the sole object and end of creation. *Happiness* is always the main design, evil is merely incidental. All the laws of matter, every principle, and even passion of man, when rightly understood, demonstrate the general benevolence of the Deity, even in this world. “It is perhaps,” says Mr. Allison, “the most striking and the most luminous fact in the history of our intellectual nature, that that principle of curiosity which is the instinctive spring of all scientific inquiry into the phenomena of matter or of mind, is never satisfied until it terminates in the discovery not only of design, but of benevolent design.” Well then might we have concluded, from the fact that slavery was the *necessary result of the laws of mind and matter, that it marked some benevolent design, and was intended by our Creator for some useful purpose*. Let us inquire then what that useful purpose is, and we have no hesitation in affirming, that slavery has been perhaps the principal means for impelling forward the civilization of mankind. Without its agency, society must have remained sunk into that deplorable state of barbarism and wretchedness which characterized the inhabitants of the western world, when first discovered by Columbus.

We have already spoken of the great advantage of slavery in mitigating the horrors of savage warfare; but not only is this most

* Parke's Travels, p. 217.

desirable effect produced, but it has a farther tendency to check the frequency of war, and to destroy that migratory spirit in nations and tribes, so destructive to the peace and tranquillity of the world. Savages living in the hunter's state, must have an extensive range of country for the supply of the wants of even a few persons. "Hence," says Dr. Robertson, "it is of the utmost importance to prevent neighboring tribes from destroying or disturbing the game in their hunting grounds they guard this national property with a jealous attention. But as their territories are extensive, and the boundaries of them not exactly ascertained, innumerable subjects of disputes arise, which seldom terminate without bloodshed."* Uncertain boundaries, constant roaming through the forest in search of game, and all the unchecked and furious passions of the savage, lead on to constant and exterminating wars among the tribes. What then, let us ask, can alone prevent this constant scene of strife and massacre? Nothing but that which can bind them down to the soil, which can establish *homes and fire-sides*, which can change the wandering character of the savage, and make it his interest to cultivate peace instead of war. Slavery produces these effects: it necessarily leads on to the taming and rearing of numerous flocks, and to the cultivation of the soil. Hunting can never support slavery. Agriculture first suggests the notion of servitude, and, as often happens in the politico-economical world, the effect becomes in turn a powerfully operating cause. Slavery gradually fells the forest, and thereby destroys the haunts of the wild beasts---it gives rise to agricultural production, and thereby renders mankind less dependent on the precarious and diminishing production of the chase---it thus gradually destroys the roving and unquiet life of the savage---it furnishes a home and binds him down to the soil---it converts the idler and the wanderer into the man of business and the agriculturist.

If we look to the condition of Africa, and compare it with that of the American Indians, we shall find a complete illustration of these remarks, and Africa, as we shall soon see, would enjoy a much greater exemption from war, if it were not for the slave trade, whose peculiar operation we shall presently notice.

But secondly, the labor of the slave when slavery is first introduced, is infinitely more productive than that of the freeman. Dr. Robertson, in his history of America, speaks of the acquisition of dominion over the inferior animals, as a step of capital importance in the progress of civilization. It may with truth be affirmed, that the *taming* of man and rendering him fit for labor, is more important than the taming and using the inferior animals, and nothing seems so well calculated to effect this as slavery. Savages have ever been found to be idle and unproductive---except in the chase. The Aborigines of North America resembled rather beasts of prey, says Dr. Robertson, than animals formed for labor. They

* History of America, vol. 1, p. 192

were not only averse from toil, but seemed at first entirely incapable of it. There is nothing which so completely proves the general indolence and inactivity of the Indians, as their very moderate appetites. Their constitutional temperance exceeded that of the most mortified hermits, and the appetites of the Spaniards (generally reckoned very temperate in Europe,) appeared to the natives insatiably voracious, and they affirmed that one Spaniard devoured in a day more food than was enough for ten Indians.*

The inprovidence and utter recklessness of the savage are noticed too by all the historians. "They follow blindly," says Robertson, "the impulse of the appetite which they feel, but are entirely regardless of distant consequences, and even of those removed in the least degree from immediate apprehension. When on the approach of evening, a Carabee feels himself disposed to go to rest, no consideration will tempt him to sell his hammock. But in the morning, when he is sallying out to the business or pastime of the day, he will part with it for the slightest toy that catches his fancy. At the close of winter, while the impression of what he has suffered from the rigor of the climate is fresh in the mind of the North American, he sets himself with vigor to prepare materials for erecting a comfortable hut to protect him against the inclemency of the succeeding season; but as soon as the weather becomes mild, he forgets what is past, abandons his work, and never thinks of it more, until the return of cold compels him when too late to resume it."† / There is nothing but slavery which can destroy those habits of indolence and sloth, and eradicate the character of improvidence and carelessness which mark the independent savage. He may truly be compared to the wild beast of the forest—he must be broke and tamed before he becomes fit for labor and for the task of rearing and providing for a family. There is nothing but slavery which can effect this—the means may appear exceedingly harsh and cruel—and, as among wild beasts many may die in the process of taming and subjugating, so among savages many may not be able to stand the hardships of servitude; but in the end, it leads on to a milder and infinitely better condition than that of savage independence, gives rise to greater production, increases the provisions in nature's great storehouse, and invites into existence a more numerous population, better fed and better provided; and thus gives rise to society, and consequently speeds on more rapidly the cause of civilization. / But upon this great, this delicate and all important subject, we wish to risk no vain theories, no unfounded conjectures—from beginning to end we shall speak conscientiously, and never knowingly plant in our bosom a *thorn* which may *rankle* there.

Let us then see, whether the above assertions may not be satisfactorily proved, paradoxical as they may at first appear, by fact

* Robertson's America, vol. 1, book 4.

† History of America, vol. 1, pp. 170, 171.

and experience. If we turn to the Western world, where an ample field is presented for the contemplation of man in his first and rudest state, we find that slavery existed no where throughout the American continent except in Peru and Mexico, and these were decidedly the most flourishing portions of this vast continent.—“When compared,” says Dr. Robertson, “with other parts of the new world, Mexico and Peru may be considered as polished states. Instead of small independent hostile tribes, struggling for subsistence amidst woods and marshes, strangers to industry and arts, unacquainted with subordination, and almost without the appearance of regular government, we find countries of great extent subjected to the dominion of one sovereign, the inhabitants collected together in cities, the wisdom and foresight of rulers employed in providing for the maintenance and security of the people, the empire of laws in some measure established, the authority of religion recognized, many of the arts essential to life brought to some degree of maturity, and the dawn of such as are ornamental beginning to appear.”*

Again, in the Islands of the South Sea, Captain Cook was astonished at the populousness of Otaheite and the Society Islands. Slavery seems to have been established through these Islands, and compensated no doubt in part for many of those abominable practices which seem to have been prevalent among the natives.

Again, on turning to Africa, where we find the most abundant and complete exemplification of every species of slavery and its effects, and where consequently the philosophy of the subject may be most advantageously studied, we find most conclusive proof of our assertions. “It deserves *particular* notice, that the nations in this degrading condition (state of slavery) are the most numerous, the most powerful, and the most advanced in all the arts and improvements of life; that if we except the human sacrifices to which blind veneration prompts them, they display even a disposition more amiable, manners more dignified and polished, and moral conduct more correct, than prevail among the citizens of the small free states, who are usually idle, turbulent, quarrelsome and licentious.”† The Africans too, display in a remarkable degree the *love of home* and fondness for their native scenes—a mark of considerable advancement in civilization. “Few of them,” says the author of the history of Africa just quoted, “are nomadic and wandering: they generally have native seats, to which they cling with strong feelings of local attachment. Even the tenants of the Desert, who roam widely in quest of commerce and plunder, have their little watered valleys or circuit of hills, in which they make their permanent abode.”‡ Can any general facts more strikingly illustrate our positions than those which have been just mentioned.

But there is other and abundant testimony on this subject; the

* Robertson's America, vol. 2, p. 101.

† See Family Library, No. 16, p. 237, Africa.

‡ Family Library, No. 16, p. 225.

difference between the negroes imported into the West Indies, still farther substantiates all we have said. The negroes from Whida or Fida, called in the West Indies *Papaws*, are the best disposed and most docile slaves. The reason seems to be, that the great majority of these people are in a state of *absolute slavery* in Africa, and "Bosman," says Bryan Edwards, "speaks with rapture of the improved state of their soil, the number of villages, and the industry, riches, and obliging manners of the natives."* So that slavery seems to be an incalculable advantage to them—both in the West Indies and in their own country.

The Koromantyn or Gold Coast negro, is generally stubborn, intractable and unfit for labor at first. His habits in his native country are very similar to those of the North American Indian; he must be broke and tamed before he is fit for labor. When they are thus tamed however, they become the best laborers in the West Indies. "They sometimes," says Bryan Edwards, "take to labor with great promptitude and alacrity, and have constitutions well adapted to it." And he gives as a reason for this, that "many of them have undoubtedly been slaves in Africa." Still this country seems yet too barbarous for a regular system of slavery. Accordingly, the Koromantyns are described as among the most ferocious of the Africans in war, never sparing the life of an enemy except to make him a slave, and that but rarely. Their whole education and philosophy consequently seem directed, as is the case with all savages, to prepare and steel them against the awful vicissitudes to which they are ever liable—they have their *yell* of war, and their *death songs* too. Nothing but slavery can civilize such beings, give them habits of industry, and make them cling to life for its enjoyments.†

Strange as it may seem, we have little hesitation in declaring it as our opinion, that a much greater number of Indians within the limits of the United States would have been saved, had we rigidly persevered in enslaving them, than by our present policy. It is perhaps the most melancholy fact connected with the history of our young republic, that in proportion as the whites have been advancing, the Indians have been constantly and rapidly decreasing in numbers. When our ancestors first settled on this continent, the savages were around and among them, and were every where spread over this immense territory. Now where are they! Where are the warlike tribes that went to battle under their chieftains? They have rapidly disappeared, as the pale faces have advanced. Their numbers have dwindled to insignificance. Within the limits of the ori-

* Edwards' West Indies, vol. 2, pp. 278, 279.

† This increasing love of life, as an effect of slavery, is exemplified in the following anecdote related by Edwards: "A gentleman of Jamaica, visiting a valuable Koromantyn negro that was sick, and perceiving that he was thoughtful and dejected, endeavored by soothing and encouraging language, to raise his drooping spirits. *Massa*, said the negro, in a tone of self reproach and conscious degeneracy, *since me come to white man's country, me lub (love) life too much.*"—History of the West Indies, vol. 2, p. 275.

ginal states, the primitive stock has been reduced to 16,000. Within the whole United States East of the Mississippi, there are but 105,000; and on the whole of our territory East and West of the Mississippi, extending over 24 degrees of lat. and 58 of lon. there are but 313,130!! Miserable remnant of the myriads of former days! And yet the government of our country has exhausted every means for their civilization, and the philanthropist has not been idle in their behalf. Schools have been erected both public and private; missionaries have been sent among them; and all in vain. The President of the United States now tells you, that their removal farther to the West is necessary—that those who live on our borders, in spite of all our efforts to civilize them, are rapidly deteriorating in character, and becoming every day more miserable and destitute. We agree with the President in this policy—to remove them is all we can now do for them. But after all, the expedient is temporary, and the relief is short lived. Our population will again, and at no distant day, press upon their borders—their game will be destroyed—the intoxicating beverage will be furnished to them—they will engage in wars, and their total extermination will be the inevitable consequence. The *handwriting* has indeed appeared on the *wall*. The mysterious decree of Providence has gone forth against the red man—his destiny is fixed, and final destruction is his inevitable fate. Slavery, we assert again, seems to be the only means that we know of, under Heaven, by which the ferocity of the savage can be conquered, his wandering habits eradicated, his slothfulness and improvidence overcome—by which, in fine, his nature can be changed. The Spaniards enslaved the Indians in South America, and they were the most cruel and *relentless* of masters. Still, under their system of cruel and harsh discipline, an infinitely larger proportion of the Aborigines were saved than with us, and will no doubt, in the lapse of ages, mix and harmonize with the Europeans, and be in all respects their equals.*

From their inhuman treatment of the Indians at first, numbers died in the process of taming and subjugating; but in the end, their system has proved more humane than ours, and demonstrates beyond a doubt, that nothing is so fit as slavery to change the nature of the savage.† “We observe,” says Humboldt, “and the observation is consoling to humanity, that not only has the num-

* Humboldt, in his recapitulation of the population of New Spain, gives us the following table:

Indigenous or Indians,	2,500,000
Whites or Spaniards, ...	{ Creoles, 1,025,000 } { Europeans, 70,000 }
African Negroes,	6,100
Casts of Mixed Blood,	1,231,000

[Humboldt's *New Spain*, N. Y. Edition, vol. 2, p. 246.

Again, the number of Indians in Peru is estimated at 600,000, nearly double of the whole Indian population of the United States.—[*Vol. 1, p. 69.*

† We shall soon see that there is not in the annals of history, an instance of such rapid improvement in civilization, as that undergone by the negro slaves in our country, since the time they were first brought among us.

ber of Indians in South America and Mexico, been on the increase for the last century, (he published his work in 1808,) but that the whole of the vast region which we designate by the general name of New Spain, is much better inhabited at present, than it was before the arrival of the Europeans.* He gives a very remarkable instance of the effects of even unjust slavery on the industry and agriculture of the country. He speaks of the *Alcaldias Mayores*, a sort of provincial magistrates and judges in Mexico, forcing the Indians to purchase cattle of them, and afterwards reducing them to slavery for non-payment of the debts thus contracted, and he adds, upon the authority of Fray Antonio, Monk of St. Jerome, that "the individual happiness of these unfortunate wretches was not certainly increased by the sacrifice of their liberty for a horse or a mule to work for their master's profit. *But yet in the midst of this state of things, brought on by abuses, agriculture and industry were seen to increase.*"†

We beg our readers to bear in mind, that we are here merely discussing the effects of slavery, and not passing our opinions upon the justice or injustice of its origin. We shall now close our remarks upon this head, by the citation of an instance furnished by our own country, of the great advantage of slavery to masters—for among savages the benefit seems to extend to both master and slave. There is an able article in the 66th number of the North American Review, on the "Removal of the Indians," from the pen of Governor Cass, whom we have no hesitation, from the little we have seen of his productions, to pronounce one of the most philosophical and elegant writers in this country. In this article, after pointing out the true condition of the Indian tribes in the neighborhood of the whites, and proving beyond a doubt that they are injured instead of benefited by their juxtaposition, he admits that the Cherokees constitute a solitary and but a partial exception—that some individuals among them have acquired property, and with it more enlarged and just notions of the value of our institutions. He says that these salutary changes are confined principally to the *half breeds* and their immediate connexions, and are not sufficiently numerous to overturn his reasoning against the practicability of civilizing the Indians. Now what are the causes of this dawn of civilization among the Cherokees? "The causes which have led to this state of things," says Governor Cass, "are too peculiar ever to produce an extensive result. . . . They have been operating for many years, and *among the most prominent of them, has been the introduction of slaves*, by which means, that *unconquerable* aversion to labor, so characteristic of all savage tribes, can be indulged."‡

* Humboldt's New Spain, vol. 1, p. 71. † Vol. 1, pp. 146, 147.

‡ See North American Review, No. 66, article 3. The Spaniards when they first conquered Mexico and Peru, were, as we have already said, the most cruel and relentless of masters. They are now the most humane and kind, and perhaps the Portuguese come next, who were equally cruel with the Spaniards during the first century after their settlement in the new world.

We hope now we have said enough to convince even the most sceptical, of the powerful effects of slavery, in changing the habits peculiar to the Indian or savage, by converting him into the agriculturist, and changing his slothfulness and aversion to labor into industry and economy, thereby rendering his labor more productive, his means of subsistence more abundant and regular, and his happiness more secure and constant. We cannot close our remarks on the general effects of slavery on the progress of civilization, without pointing out its peculiar influence on that portion of the human race which the civilized nations of modern times so much delight to honor and to cherish—the *fair sex*.

(3d. *Influence of Slavery on the condition of the female sex.*—The bare name of this interesting half of the human family, is well calculated to awaken in the breast of the generous, the feeling of tenderness and kindness. The wrongs and sufferings of meek, quiet, forbearing woman, awaken the generous sympathy of every noble heart. Man never suffers without murmuring, and never relinquishes his rights without a struggle. It is not always so with woman: her physical weakness incapacitates her for the combat: her sexual organization, and the part which she takes in bringing forth and nurturing the rising generation, render her necessarily domestic in her habits, and timid and patient in her sufferings. If man choose to exercise his power against woman, she is sure to fall an easy prey to his oppression. Hence, we may always consider her progressing elevation in society, as a mark of advancing civilization, and more particularly of the augmentation of disinterested and generous *virtue*. The lot of women among savages has always been found to be painful and degrading. Doctor Robertson says that in America their condition “is so peculiarly grievous, and their depression so complete, that servitude is a name too mild to describe their wretched state. A wife among most tribes is no better than a beast of burthen, destined to every office of labor and fatigue. While the men loiter out the day in sloth, or spend it in amusement, the women are condemned to excessive toil. Tasks are imposed on them without pity, and services are received without complacence or gratitude. Every circumstance reminds women of this mortifying inferiority. They must approach their lords with reverence. They must regard them as more exalted beings and are not permitted to eat in their presence. There are districts in America where this dominion is so grievous, and so sensibly felt, that some women in a wild emotion of maternal tenderness, have destroyed their female children in their infancy, in order to deliver them from that intolerable bondage to which they knew they were doomed.”*

This harrowing description of woman’s servitude and sufferings among the Aborigenes of America, is applicable to all savage nations. In the Islands of Andaman, in Van Diemen’s Land, in New

* Robertson’s America, vol. 1, p. 176.

Zealand* and New Holland, the lot of woman is the same. The females carry on their heads and bodies, the traces of the superiority of the males. Mr. Collins says of the women of N. S. Wales, "Their condition is so wretched, that I have often, on seeing a female child borne on its mother's shoulders, anticipated the miseries to which it was born, and thought it would be mercy to destroy it." And thus is it, that the most important of all connexions, the marriage tie, is perverted to the production of the degradation and misery of the one sex, and the arrogant assumption and unfeeling cruelty of the other. But the evil stops not with the sufferings of woman—her prolificness is in a measure destroyed." Unaided by the male in the rearing of her children, and being forced to bear them on her shoulders when the huntsmen are roaming through the forest, many of their offspring must die, from the vicissitudes to which they are subjected at so tender an age. Moreover "among wandering tribes," says Dr. Robertson, "the mother cannot attempt to rear a second child until the first has attained such a degree of vigour as to be in some measure independent of her care." . . . "When twins are born one of them is commonly abandoned, because the mother is not equal to the task of rearing both. When a mother dies while she is nursing a child, all hope of preserving its life fails, and it is buried together with her in the same grave."†

It is not necessary that we should continue farther this shocking picture, but let us proceed at once to inquire if the institution of slavery is not calculated to relieve the sufferings and wrongs of injured woman, and elevate her in the scale of existence? Slavery we have just seen changes the hunting into the shepherd and agricultural states—gives rise to augmented productions, and consequently furnishes more abundant supplies for man: the labor of the slave thus becomes a substitute for that of the woman: man no longer wanders through the forest in quest of gain; and woman, consequently, is relieved from following on his track, under the enervating and harassing burthen of her children: She is now surrounded by her domestics, and the abundance of their labor lightens the toil and hardships of the whole family; she ceases to be a mere "*beast of burthen*"—becomes the cheering and animating centre of the family circle—time is afforded for reflection and the cultivation of all those mild and fascinating virtues, which throw a charm and delight around our homes and firesides, and calm and tranquillize the harsher tempers and more restless propensities of the male: Man too, relieved from that endless disquietude about subsistence for the morrow—relieved of the toil of wandering over the forest—more amply provided for by the productions of the soil—finds his habits changed, his temper moderated, his kindness and benevolence increased; he loses that savage and brutal feeling which he had be-

* In New Zealand agriculture has worked a most wonderful change in the lot of woman. She is now more respected and loved.—[See *Library of Entertaining Knowledge*, vol. 5, *New Zealanders*.

† Robertson's *America*, vol. 1, p. 177.

fore indulged towards all his unfortunate dependents; and consequently even the slave, in the agricultural, is happier than the free man in the hunting state.

In the very first remove from the most savage state, we behold the marked effects of slavery on the condition of woman—we find her at once elevated, clothed with all her charms, mingling with and directing the society to which she belongs, no longer the slave, but the equal and the idol of man. The Greeks and Trojans, at the siege of Troy, were in this state, and some of the most interesting and beautiful passages in the Iliad relate to scenes of social intercourse and conjugal affection, where woman, unawed and in all the pride of conscious equality, bears a most conspicuous part.—Thus, Helen and Andromache, are frequently represented as appearing in company with the Trojan chiefs, and mingling freely in conversation with them. Attended only by one or two maid servants, they walk through the streets of Troy, as business or fancy directs: even the prudent Penelope, persecuted as she is by her suitors, does not scruple occasionally to appear among them; and scarcely more reserve seems to be imposed on virgins than married women. Mitford, has well observed, that “Homer’s elegant eulogiums and Hesiod’s severe sarcasm, equally prove women to have been in their days important members of society. The character of Penelope in the *Odyssee*, is the completest panegyric on the sex that ever was composed; and no language can give a more elegant or more highly coloured picture of conjugal affection, than is displayed in the conversations of Hector and Andromache, in the 6th book of the *Iliad*.”*

The Teutonic races who inhabited the mountains and fastnesses of Germany were similarly situated to the Greeks, and even before they left their homes to move down upon the Roman Empire, they were no more distinguished by their deeds in arms, than for devotion and attention to the weaker sex: So much were they characterized by this elevation of the female sex, that Gilbert Stuart does not hesitate to trace the institution of chivalry, whose origin has never yet been satisfactorily illustrated, to the German manners.†

Again—if we descend to modern times, we see much the largest portion of Africa existing in this second stage of civilization, and consequently we find woman in an infinitely better condition, than we any where find her among the Aborigines on the American continent. And thus is it a most singular and curious fact, that woman, whose sympathies are ever alive to the distresses of others, whose heart is filled with benevolence and philanthropy, and whose fine feelings unchecked by considerations of interest or calculations of remote consequences, have ever prompted to embrace with eagerness even the wildest and most destructive schemes of emancipation, has been in a most peculiar and eminent degree indebted to

* See Mitford’s *Greece*, vol. 1, pp. 166, 167, Boston Edition.

† See Stuart’s *View of Society*, particularly book 1, chap. 2, sec. 4 and 5.

slavery for that very elevation in society which first raised her to an equality with man. We will not stop here to investigate the advantages resulting from the ameliorated condition of woman: her immense influence on the destiny of our race is acknowledged by all: upon her must ever devolve in a peculiar degree the duty of rearing into manhood a creature in its infancy, the frailest and feeblest which heaven has made—of forming the plastic mind—of training the ignorance and imbecility of infancy, into virtue and efficiency. “There is perhaps no moral power the magnitude of which swells so far beyond the grasp of calculation as the influence of the female character on the virtues and happiness of mankind: it is so searching, so versatile, so multifarious and so universal: it turns on us like the eye of a beautiful portrait wherever we take our position: it bears upon us in such an infinite variety of points, on our instincts, our passions, our vanity, our tastes and our necessities; above all on the first impressions of education and the associations of infancy.” The *role* which woman should act in the great drama of life is truly an important and an indispensable one—it must and will be acted, and that too, either for our weal or woe: All must wish then that she should be guided by virtue, intelligence and the purest affection—which can only be secured by elevating, honouring and loving *her* in whose career we feel so deep an interest.

We have thus traced out the origin and progress of slavery, and pointed out its effects in promoting the civilization of mankind. We should next proceed to an investigation of those causes of a general character which have a tendency in the progress of society gradually to remove and extinguish slavery, but these we shall have such frequent opportunities of noticing in the sequel, while discussing various schemes of abolition that have been proposed, that we have determined to omit their separate consideration.

We shall now proceed to inquire into the origin of slavery in the United States.

It is well known to all at all conversant with the history of our country, that negro slavery in the United States, the West India Islands and South America, was originally derived from the African slave trade, by which the African negro was torn from his home, and transferred to the Western hemisphere, to live out his days in bondage; we shall briefly advert—First, to the origin and progress of this trade—Secondly, to its effects on Africa; and lastly, to the consideration of the part which the United States have taken in this traffic, and the share of responsibility which must be laid at their door.

1st. *Origin and Progress of the African Slave Trade.*—This trade, which seems so shocking to the feelings of mankind, dates its origin as far back as to the year 1442: Antony Gonzales, a Portuguese mariner, while exploring the coast of Africa in 1440, seized some Moors near *Cape Bojador*, and was subsequently forced by his king, the celebrated Prince Henry of Portugal, to carry them back to Africa: he carried them to *Rio del Oro*, and receiv-

ed from the Moors in exchange, *ten blacks* and a quantity of gold dust, with which he returned to Lisbon, and this, which occurred in 1442, was the simple beginning of that extensive trade in human flesh, which has given so singular an aspect to the texture of our population, and which has and will continue to influence the character and destiny of the greatest portion of the inhabitants of the two Americas.”

“The success of Gonzales, not only awakened the admiration, but stimulated the avarice of his countrymen; who, in the course of a few succeeding years, fitted out no less than thirty-seven ships, in the pursuit of the same gainful traffic.” “So early as the year 1502, the Spaniards began to employ a few negroes in the mines of Hispaniola, and in the year 1517 the Emperor, Charles the V., granted a patent to certain persons for the exclusive supply of 4000 negroes annually, to the Islands of Hispaniola, Cuba, Jamaica and Puerto Rico.”*

African slaves were first imported into this country in 1620, more than a century after their introduction in the West Indies.—It seems, that in the year 1620, the trade to Virginia was thrown open to all nations, and a Dutch vessel availing itself of the commercial liberty which prevailed, brought into James River twenty Africans, who were immediately purchased as slaves; “and as that hardy race,” says Robertson, “was found more capable of enduring fatigue under a sultry climate than Europeans, their number has been increased by continual importations.”†—Slavery was thus introduced into the new world, and its fertile soil and extensive territory, its sparse population and warm climate so congenial to the African constitution, soon gave a powerful stimulus to the trade, and drew towards it the mercantile enterprise of every commercial nation of Europe. England being the most commercial of European nations, naturally engrossed a large portion of the trade; Bryan Edwards says, that from the year 1680 to 1786, there were imported into the British possessions alone 2,130,000 slaves—making an average annual importation of more than 20,000.

The annual importation into the two Americas from all quarters, has frequently transcended 100,000! But our limits will not allow us to enter more fully into this subject; and therefore, we must content ourselves by calling the attention of the reader to the 9th section of *Walsh's Appeal* on the subject of negro slavery and the slave trade, in which he has brought together all the information upon this subject up to the time at which he wrote (1819).

We will now proceed to consider 2nd—*The effects of the Slave Trade on the condition of Africa*—and first, will briefly advert to the supposed advantages. It is well known that almost the whole of Africa exists in a barbarous state—only one or two removes above the Indian of America. At the commencement of the slave trade,

* See Bryant Edwards' *West Indies*, vol. 2d, page 233, and the sequel.

† See upon this subject 2d chapter of the first volume of *Marshall's Life of Washington* and *Robertson's Virginia*.

slavery as we have already seen, was established throughout Africa, and had led on to great mitigation of the cruel practices of war ;—but still in consequence of the limited demand for slaves under their very rude system of agriculture, the prisoner of war was frequently put to death.

So soon however as the slave trade was established, great care was taken in the preservation of the lives of prisoners, in consequence of the great demand for them occasioned by the slave traffic, so that although an extension has been given to the system of slavery, many lives are supposed to have been saved by it.

Again, it has been contended, that the slave trade by giving a value to the African negro which would not otherwise have been attached to him, has produced much more mildness and kindness, in the treatment of slaves in Africa, that the utmost care is now taken in the rearing of children, and consequently that although Africa has lost many of her inhabitants from this cause, yet a stimulus has thereby been given to population, which has in some measure made up the loss.

“Africa,” says Malthus, “has been at all times the principal mart of slaves. The drains of its population in this way have been great and constant, particularly since their introduction into the European colonies; but perhaps, as Doctor Franklin observes, it would be difficult to find the gap that has been made by a hundred years exportation of negroes, which has blackened half America.”* Lastly, it has been urged and with great apparent justness, that the slave trade has contributed greatly to the civilization of a large portion of the African population,—that by transportation to the Western world, they have been placed in contact with the civilized white, and have been greatly benefitted by the change; that the system of slavery throughout our continent and the Islands, is much less cruel than in Africa,—that there no where prevails in America, the horrid practice of sacrificing the slave on the death of his master, in order that he may be well attended in another world—a practice which all travellers in Africa assert to be extremely common in many nations;—and finally, that the climate of our temperate and torrid zones, is much more suitable to the African constitution, than even their own climate; and consequently, that the physical condition of the race has greatly improved by the transplantation.

There is certainly much truth in the above assertions; but still we cannot agree that the advantages to Africa from the slave trade, have preponderated over the disadvantages. Although wars have been made more mild by the trade, yet they have been made much more frequent: an additional and powerful motive for strife has been furnished. Countries have been overrun, and cities pillaged, mainly with a view of procuring slaves for the slave dealer. Brougham likens the operation of the slave trade in this respect, to the effect

* See Malthus on Population, vol. 1, page 179, Georgetown Edition.

which the different menageries in the world and the consequent demand for wild beasts, have produced on the inferior animals of Africa. They are now taken alive, instead of being killed as formerly; but they are certainly more hunted and more harassed than if no foreign demand existed for them. The unsettled state of Africa, caused by the slave trade, is most undoubtedly unfavorable to the progress of civilization in that extensive region. In proof of the fatal effects of the slave trade on the peace, order and civilization of Africa, Mr. Wilberforce asserted, and his assertion is upheld by the statements of all travellers who have penetrated far into the interior, that while in every region the sea coast and the banks of navigable rivers, those districts which from their situation had most intercourse with civilized nations, were found to be most civilized and cultivated, the effects of the slave trade had been such in Africa, that those parts of the coast which had been the seats of the longest and closest intercourse with European nations in carrying on a flourishing slave trade, were far inferior in civilization and knowledge to many tracts of the interior country, where the face of the white man had never been seen; and thus has the slave trade been able to reverse the ordinary effects of Christianity and Mahomedanism, and to cause the latter to be the instructor and enlightener of mankind, while the former left them under the undisturbed or rather increased influence of all their native superstitions.*

Again; the condition of the negro during what is called the *middle passage*, is allowed by all to be wretched in the extreme. The slave traders are too often tempted to take on board more slaves than can be conveniently carried, they are then stored away in much too narrow space, and left to all the horrors and privations incident to a voyage through tropical seas. The Edinburgh Review asserts, that about seventeen in a hundred died generally during the passage; and about thirty-three afterwards in the seasoning—making the loss of the negroes exported, rise to the frightful amount of 50 per cent. It has been further asserted, that the treatment of the negroes after importation has been generally so cruel, as that the population has not by its procreative energies kept up its numbers in any of the West-India Islands—that it has been cheaper for the West Indian to *work out* his negroes, and trust to the slave trade for a supply, than to raise them in the Islands where provisions are so dear. We believe the accounts of the ill treatment of slaves in the West-Indies have been greatly exaggerated, and have no doubt that their condition has generally been better than in Africa; but still it is true that breeding has been discouraged generally where the slave trade was in full operation; and children not being allowed full attention from the mother, have too frequently died from the want of care. And this is most probably a principal reason of the

* It is proper to state here, that Parke ascribes the superior condition of the interior districts of Africa, principally to a more healthy climate.

slow increase of the slaves in the West-Indies by procreation.* Upon the whole then, we must come to the conclusion that the slave trade has been disadvantageous to Africa, has caused a violation of the principles of humanity, and given rise to much suffering and to considerable destruction of human life.† Judging by its effects, we must condemn it, and consequently agree that slavery in our hemisphere was based upon injustice in the first instance.

But we believe that there are many circumstances of an alleviating character, which form at least a strong apology for the slave trade;—thus: slavery exists throughout the whole of Africa; the slave must necessarily be looked upon in the light of property, and subject to bargain, sale and removal, as all kinds of moveable property are. The *Adscripti Glebæ*, or slaves attached to the soil, and not suffered to be removed, fare the worst. When they multiply too greatly for the products of the soil on which they are situated, their subsistence is scanty and their condition is miserable. When not in proportion to the extent of the soil, then they are sure to be overworked as there is a deficiency of labor. It is certainly best therefore if slavery exists at all, that buying and selling should be allowed, and upon this principle the *middle passage* certainly constitutes the greatest objection to the slave trade, when those alone are imported who were slaves in Africa.

But again; it is extremely difficult in all questions of morality, to say how far ignorance, conscientious opinions and concomitant circumstances, may atone for acts extremely hurtful and improper in themselves; we all agree that these produce great modifications. The bigot who burns his religious enemy at the stake, and conscientiously believes he has done his God a service, and the North American Indian who torments with every refinement of cruelty the prisoner who has unfortunately fallen into his hands, and believes that the Great Spirit applauds him, and that the blood of his fathers calls for it, surely do not commit the same amount of sin as the perfectly enlightened statesman, who should do the same things from policy, *knowing them to be wrong*. In like manner, the slave trade at its origin, can lay claim to the same sort of apology, from the condition of the world when it arose, and the peculiar circumstances which generated it. Slavery was then common throughout almost every country of Europe.

Indeed the slaves under the appellation of *main mortables*‡ in

* Another cause of the difficulty of keeping up the slave population of the West Indies, is the great disproportion between the sexes among those imported,—the males being greatly more numerous than the females.

† We do not by any means wish to be understood as contending that negro slavery in our hemisphere, has lessened the number of negroes throughout the world. On the contrary, there is nothing more true, than that the number has greatly increased by it. We only allude to the destruction of life in the *Middle Passage*, and the *Seasoning*.

‡ It is a singular fact, that the slaves belonging to the Church, were the last liberated—a striking illustration of the feeble effects of Religion and Philanthropy, when arrayed against *interest*.

France, were never liberated until the revolution in 1789. The public law of Europe too, justified the killing or enslaving of the prisoner at the option of the captor. Under these circumstances, we are not to wonder that the slave trade, so far from exciting the horrors of mankind, as now, actually commanded the admiration of Europe. Gonzales, we have just seen, during the reign of the celebrated Prince Henry, in 1442, brought the first negro slaves into Lisbon, and the deed excited the admiration of all; again three years afterwards, Dinis Fernandez, a citizen of Lisbon and an Esquire to the King Don John, captured four negroes on the coast of Africa and brought them into Lisbon; and the Portuguese historian Barras, "eulogizes Dinis," says Walsh, in his notices of Brazil, "that he did not stop at the time, to make forays into the country, and capture more slaves on his own account, but brought those he had caught back to his master, who was *mightily pleased*, not only with the discoveries he had made but with the people he had carried with him, which had not been delivered from the hands of the Moors like the other negroes, which had up to that time come into the kingdom, but had been *caught* on their own soil."

The famous Bartholomew de las Casas, bishop of Chiapi, who is said to have been the first to recommend the importation of Africans into the New World, was a man of the mildest and most philanthropic temper, yet he never doubted at all the right to enslave Africans, though he was the zealous advocate and protector of the Indian. "While he contended," says Robertson, "for the liberty of people born in one quarter of the globe, he labored to enslave the inhabitants of another region; and in the warmth of his zeal to save the Americans from the yoke, pronounced it to be lawful and expedient to impose one *still heavier* upon the Africans."*

We have already seen that Charles the 5th, granted a commission to a company to supply his American possessions with 4000 slaves per annum. Ferdinand and Isabella likewise had permitted the trade before him.

John Hawkins was the first Englishman who embarked in the trade, and he seems by his daring and enterprise in the business to have greatly pleased his sovereign Queen Elizabeth, who so far from disgracing him conferred on him the honors of knighthood, and made him treasurer of the navy.† Elizabeth, James I., Charles I. and II., were all in the habit of chartering companies to carry on the trade. No scruples of conscience seem ever to have disturbed the quiet of these royal personages or of the agents whom they employed. The last Charter Company was called the Royal African Company, and had among the subscribers the King (Charles II.), the Duke of York, his brother, and many other persons of high rank and quality.‡ In fact women, the most virtuous and humane, were often subscribers to this kind of stock, and seem

* Robertson's America.

† See Edward's West Indies, vol. 2, p. 242.

‡ Edward's West Indies, vol. 2, pp. 247—8.

never to have reflected upon the injustice and iniquity of the traffic, which has so long scandalized civilized Europe. It would indeed be a most difficult question in casuistry, to determine the amount of sin and wickedness committed by the various governments of Europe, in sanctioning a trade which the condition of Europe, Africa and America and all the habits and practices of the day seemed so completely to justify.

We shall now proceed, 3rdly, to the consideration of the share of responsibility which attaches to the United States in the commission of the original sin by which slavery was first introduced into this country.—The colonies, being under the control and guidance of the mother country, were of course responsible for no commercial arts and regulations in which they had no share whatever. The slave trade on the part of Great Britain, commenced during the reign of Elizabeth, who personally took a share in it. *The colonies did not then exist.* It was encouraged in the successive reigns of Charles I. and II., and James II.; and William the III., outdid them all:—With Lord Somers for his minister, he declared the slave trade to be *highly beneficial to the nation.* The colonies all this time took no share in it themselves, *merely purchasing* what the British merchants brought them, and doing therein what the British government invited them to do, by every means in their power. And now let us see, who it was, that first marked it with disapprobation, and sought to confine it within narrower bounds. The colonies began in 1760. South Carolina, a British colony, passed an act to prohibit further importation,—but Great Britain rejected this act with indignation, and declared that the slave trade *was beneficial and necessary to the mother country.* The governors of the colonies had positive orders to sanction no law enacted against the slave trade. In Jamaica, in the year 1765, an attempt was made to abolish the trade to that Island. The governor declared that his instructions would never allow him to sign the bill. It was tried again in the same Island in 1774, but Great Britain by the Earl of Dartmouth, president of the board, answered—“*We cannot allow the colonies to check or discourage in any degree a traffic so beneficial to the nation.*” The above historical account we have taken from a *British writer* (Barham’s Observations on the Abolition of Negro Slavery).

Among all the colonies, none seem to have been more eager and more pressing for the abolition of the slave trade than Virginia—in which State the citizens, wonderful to relate, seem now more remorseful and conscience stricken than any where else in the whole Southern country. Judge Tucker, in his Notes on Blackstone’s Commentaries, has collected a list of no less than twenty-three acts imposing duties on slaves, which occur in the compilations of Virginia laws. The first, bears date as far back as 1699; and the real design of all of them, was not revenue, but the repression of the importation. In 1772, most of the duties previously imposed, were re-enacted, and the Assembly transmitted at the same time a

petition to the throne, which, as Mr. Walsh most justly observes, speaks almost all that could be desired, for the *confusion* of our slanderers. The following are extracts: "We are encouraged to look up to the throne and implore your majesty's paternal assistance in averting a calamity of a most alarming nature." "The importation of slaves into the colonies from the coast of Africa, hath long been considered a trade of *great inhumanity*, and under its present encouragement, we have too much reason to fear, will endanger the very existence of your majesty's American Dominions."

"Deeply impressed with these sentiments, we most humbly beseech your majesty to *remove all those restraints on your majesty's governors of this colony*, which inhibit their assenting to such laws as might check so very pernicious a commerce." The petition of course was unavailing. The very first Assembly which met in Virginia, after the adoption of her constitution, prohibited the traffic; and the "*inhuman use of the royal negative*" against the action of the colony upon this subject, is enumerated in the first clause of the first Virginia Constitution, as a reason of the separation from the mother country.

The action of the United States government likewise upon the slave trade, seems to have been as speedy and efficient as could possibly have been expected from a government necessarily placed under great restraint and limitation.

Not being able to enter into details, we quote with great pleasure the following remark from Mr. Walsh, who with most indefatigable zeal and industry, has collected all the important information on the subject of the slave trade, and furnished the world with a complete and triumphant vindication of the United States, against the taunts and illiberal insinuations of British writers.—"It is seen," says Mr. Walsh, "by the foregoing abstract, that Federal America interdicted the trade from her ports, thirteen years before Great Britain; that she made it punishable as a crime seven years before; that she fixed four years sooner the period for non-importation—which period was earlier than that determined upon by Great Britain for her colonies. We ought not to overlook the circumstance, that these measures were taken by a Legislature composed in considerable part of the *representatives of slave holding states; slave holders themselves*, in whom of course according to the Edinburgh Review "conscience had suspended its functions" and "justice, gentleness and pity were extinguished."—In truth, the *representatives from our Southern States have been foremost in testifying their abhorrence of the traffic*.* Are we not then fully justified, from a historical review of the part which the colonists took, before and after their independence, in relation to the slave trade, in asserting that slavery was forced upon them, and the slave trade continued contrary to their wishes. If ever nation

* See Walsh's Appeal 2nd Edition, page 323.

stood justified before Heaven, in regard to an evil, which had become interwoven with her social system, is not that country ours? Are not our hands unpolluted with the original sin, and did we not wash them clean of the contagion the moment our independent existence was established? Where is the stain that rests upon our escutcheon? There is none! United America has done her duty, and Virginia has the honor of taking the lead in the abolition of the slave trade, whose example has been so tardily and reluctantly followed by the civilized nations of Europe. Virginia, therefore, *especially*, has nothing to reproach herself with—"the still small voice of conscience" can never disturb her quiet. She truly stands upon this subject like the Chevalier Bayard—"sans peur et sans reproche."

We have now finished the first principal division of our subject—in which we have treated, we hope satisfactorily, of the origin of slavery in ancient and modern times, and have closed with a consideration of the slave trade, by which slavery has been introduced into the United States. We hope that this preliminary discussion will not be considered inappropriate to our main subject.—We have considered it indispensably necessary, to point out the true sources of slavery and the principles upon which it rests, in order that we might appreciate fully the value of those arguments based upon the principles that "all men are born equal"—that "slavery in the abstract is wrong," that "the slave has a natural right to regain his liberty," &c. &c.—all of which doctrines were most pompously and ostentatiously put forth by some of the abolitionists in the Virginia Legislature. No set of legislators ever have, or ever can legislate upon purely abstract principles, entirely independent of circumstances, without the ruin of the body politic which should have the misfortune to be under the guidance of such quackery. Well and philosophically has Burke remarked, that circumstances give in reality to every political principle its distinguishing colour and discriminating effect. The circumstances are what render every political scheme beneficial or noxious to mankind, and we cannot stand forward and give praise or blame to any thing which relates to human actions and human concerns, on a simple view of the object, as it stands stript of every relation in all the nakedness and solitude of metaphysical abstraction. The historical view which we have given of the origin and progress of slavery, shews most conclusively that something else is requisite to convert slavery into freedom, than the mere enunciation of abstract truths, divested of all adventitious circumstances and relations.—We shall now then proceed to the second great division of our subject, and inquire seriously and fairly, whether there be any means by which we may get rid of slavery.

II. Plans for the Abolition of Negro Slavery.

Under this head we will examine, first, those schemes which propose abolition and deportation, and secondly, those which contemplate emancipation without deportation.

1st. *Emancipation and Deportation.*—In the late Virginia Legislature, where the subject of slavery underwent the most thorough discussion, all seemed to be perfectly agreed in the necessity of removal in case of emancipation. Several members from the lower counties, which are deeply interested in this question, seemed to be sanguine in their anticipations of the final success of some project of emancipation and deportation to Africa, the original home of the negro. “Let us translate them,” said one of the most respected and able members of the Legislature, (Gen. Broadnax,) “to those realms from which, in evil times, under inauspicious influences, their fathers were unfortunately abducted.—Mr. Speaker, the idea of restoring these people to the region in which nature had planted them, and to whose climate she had fitted their constitutions—the idea of benefitting not only our condition and their condition by the removal, but making them the means of carrying back to a great continent, lost in the profoundest depths of savage barbarity, unconscious of the existence even of the God who created them, not only the arts and comforts and multiplied advantages of civilized life, but what is of more value than all, a knowledge of true religion—intelligence of a Redeemer—is one of the grandest and noblest, one of the most expansive and glorious ideas which ever entered into the imagination of man. The conception, whether to the philosopher, the statesman, the philanthropist, or the Christian, of rearing up a colony which is to be the nucleus around which future emigration will center, and open all Africa to civilization and commerce, and science and arts and religion—when Ethiopia shall stretch out her hands, indeed, is one which warms the heart with delight.” (*Speech of Gen. Broadnax of Dinwiddie*, pp. 36 and 37.) We fear that this splendid vision, the creation of a brilliant imagination, influenced by the pure feelings of a philanthropic and generous heart, is destined to vanish at the severe touch of analysis. Fortunately for reason and common sense, all these projects of deportation may be subjected to the most rigid and accurate calculations, which are amply sufficient to dispel all doubt, even in the minds of the most sanguine, as to their practicability.

We take it for granted that the right of the owner to his slave is to be respected, and consequently that he is not required to emancipate him, unless his full value is paid by the state. Let us then, keeping this in view, proceed to the very simple calculation of the expense of emancipation and deportation in Virginia. The slaves, by the last census (1830) amounted within a small fraction to 470,000; the average value of each one of these is \$ 200; consequently the whole aggregate value of the slave population of

Virginia in 1830, was \$94,000,000, and allowing for the increase since, we cannot err far in putting the present value at \$100,000,000. The assessed value of all the houses and lands in the state amounts to \$206,000,000, and these constitute the material items in the wealth of the state, the whole personal property besides bearing but a very small proportion to the value of slaves, lands, and houses. Now, do not these very simple statistics speak volumes upon this subject? It is gravely recommended to the state of Virginia to give up a species of property which constitutes nearly one-third of the wealth of the whole state, and almost one-half of that of Lower Virginia, and with the remaining two-thirds to encounter the additional enormous expense of transportation and colonization on the coast of Africa. But the loss of \$100,000,000 of property is scarcely the half of what Virginia would lose, if the immutable laws of nature could suffer (as fortunately they cannot) this tremendous scheme of colonization to be carried into full effect. Is it not population which makes our lands and houses valuable? Why are lots in Paris and London worth more than the silver dollars which it might take to cover them? Why are lands of equal fertility in England and France worth more than those of our Northern States, and those again worth more than Southern soils, and those in turn worth more than the soils of the distant West? It is the presence or absence of population which alone can explain the fact. It is in truth the slave labor in Virginia which gives value to her soil and her habitations—take away this and you pull down the atlas that upholds the whole system—eject from the state the whole slave population, and we risk nothing in the prediction, that on the day in which it shall be accomplished, the worn soils of Virginia will not bear the paltry price of the government lands in the West, and the Old Dominion will be a “waste howling wilderness,”—“the grass shall be seen growing in the streets, and the foxes peeping from their holes.”

But the favourers of this scheme say they do not contend for the sudden emancipation and deportation of the whole black population;—they would send off only the increase, and thereby keep down the population to its present amount, while the whites increasing at their usual rate would finally become relatively so numerous as to render the presence of the blacks among us for ever afterwards entirely harmless. This scheme, which at first to the unreflecting seems plausible, and much less wild than the project of sending off the whole, is nevertheless impracticable and visionary, as we think a few remarks will prove. It is computed that the annual increase of the slaves and free coloured population of Virginia is about six thousand. Let us first, then, make a calculation of the expense of purchase and transportation. At \$200 each, the six thousand will amount in value to \$1,200,000. At \$30 each, for transportation, which we shall soon see is too little, we have the whole expense of purchase and transportation \$1,380,000, an expense to be annually incurred by Virginia to keep down her black

population to its present amount. And let us ask, is there any one who can seriously argue that Virginia can incur such an annual expense as this for the next twenty-five or fifty years, until the whites have multiplied so greatly upon the blacks, as in the *opinion* of the *alarmists* for ever to quiet the fears of the community? Vain and delusive hope, if any were ever wild enough to entertain it! Poor old Virginia, the leader of the *poverty stricken team*, which have been for years so heavily dragging along under the intolerable burthen of the Federal government, must inevitably be crushed whenever this new weight is imposed on her, in comparison with which federal exactions are light and mild. We should as soon expect the *Chamois*, the hardy rover over Alpine regions, by his unassisted strength to hurl down the snowy mantle which for ages has clothed the lofty summit of Mont Blanc, as that Virginia will be ever able by her own resources to purchase and colonize on the coast of Africa six thousand slaves for any number of years in succession.

But this does not develope to its full extent the monstrous absurdity of this scheme. There is a view of it yet to be taken, which seems not to have struck very forcibly any of the speakers in the Virginia Legislature, but which appears to us of itself perfectly conclusive against this whole project. We have made some efforts to obtain something like an accurate account of the number of negroes every year carried out of Virginia to the south and southwest. We have not been enabled to succeed completely; but from all the information we can obtain, we have no hesitation in saying, that upwards of six thousand are yearly exported to other states. Virginia is in fact a *negro* raising state for other states; she produces enough for her own supply and six thousand for sale. Now, suppose the government of Virginia enters the slave market, resolved to purchase six thousand for emancipation and deportation, is it not evident that it must overbid the southern seeker, and thus take the very slaves who would have gone to the south? The very first operation then of this scheme, provided slaves be treated as property, is to arrest the current which has been hitherto flowing to the south, and to accumulate the evil in the state. As sure as the moon in her transit over the meridian arrests the current which is gliding to the ocean, so sure will the action of the Virginia government, in an attempt to emancipate and send off 6000 slaves, stop those who are annually going out of the state; and when 6000 are sent off in any one year, (which we never expect to see) it will be found on investigation that they are those who would have been sent out of the state by the operation of our slave trade, and to the utter astonishment and confusion of our abolitionists, the black population will be found advancing with its usual rapidity—the only operation of the scheme being to substitute our government, *alias ourselves*, as purchasers, instead of the planters of the south. This is a view which every legislator in the state should take. He should beware lest in his zeal for action, this *efflux*, which is now so salutary to the state, and such an abundant

source of wealth, be suddenly dried up, and all the evils of slavery be increased instead of diminished. If government really could enter with capital and zeal enough into the boundless project, we might even in a few years see the laws of nature reversed, and the tide of slavery flowing from the south in Virginia, to satisfy the philanthropic demand for colonization. The only means which the government could use to prevent the above described effect, would be either arbitrarily to fix the price of slaves below their market value, which would be a clear violation of the right of property, (which we shall presently notice,) or to excite a feeling of insecurity and apprehension as to this kind of property, and thus dispose the owner to part with it at less than its true value:—but surely no statesman would openly avow such an object, although it must be confessed that some of the speakers even who contended that slaves should ever be treated as property, avowed sentiments which were calculated to produce such a result.

It is said, however, that the southern market will at all events be closed against us, and consequently that the preceding argument falls to the ground. To this we answer, that as long as the demand to the south exists, the supply will be furnished in some way or other, if our government do not unwisely tamper with the subject. Bryan Edwards has said, that “an attempt to prevent the introduction of slaves into the West Indies would be like chaining the winds, or giving laws to the ocean.” We may with truth affirm, that an attempt to prevent a circulation of this kind of property through the slave-holding states of our confederacy, would be equally if not more impracticable. [But there is a most striking illustration of this now exhibiting before our eyes—the Southampton massacre produced great excitement and apprehension throughout the slave-holding states, and two of them, hitherto the largest purchasers of Virginia slaves, have interdicted their introduction under severe penalties. Many in our state looked forward to an immediate fall in the price of slaves from this cause—and what has been the result? Why, wonderful to relate, Virginia slaves are now higher than they have been for many years past—and this rise in price has no doubt been occasioned by the number of southern purchasers who have visited our state, under the belief that Virginians had been frightened into a determination to get clear of their slaves at all events; “and from an artificial demand in the slave purchasing states, caused by an apprehension on the part of the farmers in those states, that the regular supply of slaves would speedily be discontinued by the operation of their non-importation regulations;”* and we are, consequently, at this moment

* From Louisiana, many of the farmers themselves, have come into our state, for the purpose of purchasing their own slaves, and thereby evading the laws. There are in fact, so many plans which will effectually defeat all these preventive regulations, that we may consider their rigid enforcement, utterly impracticable; and moreover, as the excitement produced by the late insurrection in Virginia, dies away, so will these laws be forgotten and remain as dead letters upon the statute books.

exporting slaves more rapidly, through the operation of the internal slave trade, than for many years past.]

Let us now examine a moment into the object proposed to be accomplished by this scheme. [It is contended that free labor is infinitely superior to slave labor in every point of view, and therefore that it is highly desirable to exchange the latter for the former, and that this will be gradually accomplished by emancipation and deportation; because the vacuum occasioned by the exportation of the slaves will be filled up by the influx of freemen from the north and other portions of the Union—and thus, for every slave we lose, it is contended we shall receive in exchange a free laborer, much more productive and more moral.] If we are not greatly mistaken, this, on analysis, will be found to be a complete specimen of that arithmetical *school boy* reasoning, which has ever proved so deceptive in politics, and so ruinous in its practical consequences; and first, let us see whether any thing will be gained in point of productiveness, by this exchange of slave labor for free, even upon the avowed principles of the abolitionists themselves. [The great objections to slave labor, seem to be—First, that it is unproductive, or at least, not as productive as free labor; and Secondly, that it is calculated to repel free labor from the sphere in which it is exercised.] This latter effect has been briefly and more ingeniously urged, by a writer in the *Richmond Enquirer* of the 3rd of March 1832, over the signature of “York,” than by any one who is known to us, and we shall consequently introduce an extract from his essay.

“Society, naturally revolves itself, “says this writer,” into three classes. The first comprehends professional men, capitalists and large landed proprietors; the Second, embraces artizans and small proprietors; and the Third, is composed of common laborers. Now we are a society placed in the anomalous predicament of being *totally without a laboring class*; for all our labor is performed by slaves, who constitute no part of that society, and who *quoad* that society, may be regarded as brutes or machines. This circumstance operates directly as a check upon the increase of white population. For, as some intelligence or property is required to enable a man to belong to either of the two first classes above enumerated, (and which I have remarked are the only classes which we have) and as no one with ordinary self-respect, can submit to sink below them, and become outcasts, the immediate tendency of the supernumerary members is to emigration.” We will not for the present, dispute the premises of the very intelligent and graceful writer, from whom we have copied the above extract; we have endeavored throughout this review, to shew that our adversaries are not justified in their conclusions, even if we admit the truth of their premises. Now, what is the conclusion arrived at by our adversaries, from the premises just mentioned? That we must deport our slaves as fast as possible, and leave the vacuum to be filled by free labor. In the first place, then, [we say upon

their *own* principles even, they cannot expect free labor to take the place of slave, for every one acknowledges it utterly impossible to send away, at *once*, all our slaves—there is scarcely we presume, a single abolitionist in Virginia, who has ever supposed, that we can send away more than the annual increase. Now, then, we ask, how can any one reasonably expect that the taking away of two or three negroes from a body of one hundred, (and this is a much greater proportion than the abolitionists hope to colonize) can destroy that prejudice against laboring with the blacks, which is represented as preventing the whites from laboring, and as sending them in multitudes to the West. If we are too proud to work in a field with fifty negro men this year, we shall surely be no more disposed to do it next year, because one negro, the increase of the fifty, has been sent to Liberia; and consequently the above reasoning, if it prove any thing, proves that we must prevent our laboring classes (the blacks) from increasing, because whites will not work with them—although the whites will be just as averse to working with them after you have checked their increase as before!

But let us suppose, that by some kind of logical *legerdemain*, it can be proven that free labor will supply the place of slave labor, which is deported to Africa—even then, we think they will fail upon their other great principle, that free labor is better than slave, the truth of which principle for the present, we are willing to allow—and their whole argument fails, for this plain and palpable reason, that free labor by association with slave labor, must inevitably be brought down to its level and even below it,—for the vices of the slave you may correct, by means of your authority over him, but those of the associate free laborer you cannot. Every farmer in Virginia, can testify to the truth of this assertion. He knows full well, that if he employs a white laborer to work with a black one, even at *job work*, where of course the inducement to labor is greatest—he will not do more than the negro, and perhaps in a majority of cases, he will not do as much. What then might we expect of him, if he should enter the field with fifty fold his number of blacks, to work along with them regularly through the four seasons of the year? We hazard little in saying, he would be a more unproductive laborer than the black, for he would soon have all his idle propensities, without being subjected to the same salutary restraint.

It is a well known general fact, to all close observers of mankind, that if two different grades of labor as to productiveness be associated together in the same occupation, the higher has a tendency to descend to the level of the lower. Schmalz in his *Political Economy* says, that the indolence and carelessness of the serfs in the north of Europe, corrupt the free laborers who come into *contact* with them. Jones, in his volume on Rents, says, “a new road is at this time (1831) making, which is to connect Hamburg and the Elbe with Berlin; it passes over the sterile sands, of which so much of the north of Germany consists, and the materials for it are sup-

plied by those isolated blocks of granite, of which the presence on the surface of those sands forms a notorious geological puzzle. These blocks, transported to the line of road, are broken to the proper size by workmen, some of whom are Prussian free laborers, others Leibeigeners of the Mecklenburg territory, through a part of which the road passes. They are paid a stipulated sum for breaking a certain quantity, and all are paid alike. Yet the Leibeigeners could not at first be prevailed upon to break more than one third of the quantity which formed the ordinary task of the Prussians. The men were *mixed*, in the hope that the example and the gains of the more industrious, would animate the sluggish. Now mark the result. A contrary effect followed; the Leibeigeners *did not improve*, but the exertions of the other laborers *sensibly slackened*, and at the time my informant (the English Engineer who superintended the work,) was speaking to me, the men were again at work in *separate gangs* carefully kept asunder.* And thus do we find, by an investigation of this subject, that if we should introduce, by any means, free labor in the stead of slave labor deported to Africa, that it will be certain to deteriorate by association with slave labor, until it sinks down to and even below its level.] So far, we have admitted the possibility of exchanging slave for free labor, and have endeavored to prove, upon the principles of the abolitionists, that nothing would be gained by it. We will now endeavor to prove, and we think we can do it incontrovertibly, that the scheme of abolition and deportation will not and cannot possibly effect this exchange of slave labor for free, even if it were desirable. And in order that we may examine the project fully in this point of view, we will endeavor—first, to trace out its operation on the slave population, and then on the white.

Since the publication of the celebrated work of Dr. Malthus on the “principle of population,” the knowledge of the causes which affect its condition and increase, is much more widely diffused. It is now well known to every student of political economy, that in the wide range of legislation, there is nothing more dangerous than too much tampering with the elastic and powerful *spring* of population.

The energies of government are for the most part feeble or impotent when arrayed against its action. It is this procreative power of the human species, either exerted or dormant, which so frequently brushes away *in reality* the visionary fabrics of the philanthropists, and mars the cherished plots and schemes of statesmen. Euler has endeavored to prove, by some calculations, that the human species, under the most favorable circumstances, is capable of doubling itself once in twelve years. In our Western country, the progress of population has, in many extensive districts, been so rapid as to show, in our opinion most conclusively, that it is ca-

* See Jones' Political Economy, vol. 1, pp. 51, 52—London Edition.

pable of doubling itself once in fifteen years without the aid of immigration. The whole of our population, since the independence of the United States, has shown itself fully capable of duplication in periods of twenty-five years, without the accession from abroad.* In some portions of our country the population is stationary, in others but very slowly advancing. We will assume then for the two extremes in our country, the stationary condition on the one side, and such increase on the other as to give rise to a duplication every fifteen years. Now as throughout the whole range comprehended between these extremes, population is capable of exerting various degrees of energy, it is very evident that the statesman who wishes to increase or diminish population, must look cautiously to the effect of his measures on its spring, and see how this will be acted on. If for example his object be to lessen the number of a slowly increasing population, he must be convinced that his plan does not stimulate the procreative energies of society to produce more than he is capable of taking away; or if his object be to increase the numbers, take heed lest this project deaden and paralyze the source of increase so much as to more than counterbalance any effort of his. Now looking at the texture of the Virginia population, the desideratum is to diminish the blacks and increase the whites. Let us see how the scheme of emancipation and deportation will act. We have already shown that the first operation of the plan, if slave property were rigidly respected and never taken without full compensation, would be to put a stop to the efflux from the state through other channels; but this would not be the only effect. Government entering into the market with individuals, would elevate the price of slaves beyond their natural value, and consequently the raising of them would become an object of primary importance throughout the whole state. We can readily imagine that the price of slaves might become so great that each master would do all in his power to encourage marriage among them—would allow the females almost entire exemption from labor, that they might the better breed and nurse—and would so completely concentrate his efforts upon this object, as to neglect other schemes and less productive sources of wealth. Under these circumstances the prolific African might no doubt be stimulated to press hard upon one of the limits above stated, doubling his numbers in fifteen years; and such is the tendency which our abolition schemes, if ever seriously engaged in, will most undoubtedly produce; they will be certain to stimulate the procreative powers of that very race which they are aiming to diminish; they will enlarge and invigorate the very monster which they are endeavoring to stifle, and realize the beautiful but melancholy fable of Sisyphus, by an eternal renovation of hope and disappointment. If it were possible for Virginia to purchase and send off annually for the

* The longest period of duplication has been about twenty-three years and seven months, so that the addition of one year and five months will more than compensate for the emigration.

next twenty-five or fifty years, 12,000 slaves, we should have very little hesitation in affirming, that the number of slaves in Virginia would not be at all lessened by the operation, and at the conclusion of the period such habits would be generated among our blacks, that for a long time after the cessation of the drain, population might advance so rapidly as to produce among us all the calamities and miseries of an over crowded people.]

We are not now dealing in mere conjecture; there is ample proof of the correctness of these anticipations in the history of our own hemisphere. The West India Islands, as we have before seen, are supplied with slaves more cheaply by the African slave trader than they can raise them, and consequently the black population in the Islands nowhere keeps up its numbers by natural increase. It appears by a statement of Mr. F. Buxton recently published, that the total number of slaves in the British West Indies in 1817, was 730,112. After a lapse of eleven years, in 1828, the numbers were reduced to 678,527, making a loss on the capital of 1817, in the short space of eleven years, of 51,585.* In the Mauritius in the same space of time, the loss on the capital of 1817 amounting to but 76,774, was 10,767. Even in the Island of Cuba, where the negro slave is treated as humanely as any where on the globe, from 1804 to 1817, the blacks lost 4,461 upon the stock of 1804. "Prior to the annexation of Louisiana to the United States," says Mr. Clay in his Colonization Speech of 1830, "the supply of slaves from Africa was abundant. The price of adults was generally about one hundred dollars, a price less than the cost of raising an infant. Then it was believed that the climate of the province was unfavorable to the rearing of negro children, and comparatively few were raised. After the United States abolished the slave trade, the price of adults rose very considerably—greater attention was consequently bestowed on their children, and now nowhere is the African female more prolific than she is in Louisiana, and the climate of no one of the Southern States is supposed to be more favorable to the rearing of her offspring." For a similar reason now, the slaves in Virginia multiply more rapidly than in most of the Southern States;—the Virginians can raise cheaper than they can buy; in fact it is one of their greatest sources of profit. In many of the other slaveholding States this is not the case, and consequently the same care is not taken to encourage matrimony and the rearing of children.]

For a similar reason, in ancient times, few slaves were reared in populous districts and large towns, these being supplied with slaves raised at a distance or taken in war, at a cheaper rate than they could be raised. "The comparison is shocking," says Mr. Hume,

* Bryan Edwards attributes the decrease of the slaves in the W. Indies principally to the disproportion of the sexes. But in the present instance, we are constrained to attribute it to another cause, for we find of the 730,112 slaves in the sugar islands in 1817, 369,577 were males, and 363,535 females, being very nearly an equal division of the sexes.

“between the management of human beings and that of cattle; but being extremely just when applied to the present subject, it may be proper to trace the consequences of it. At the capital, near all great cities, in all populous rich industrious provinces, few cattle are bred. Provisions, lodging, attendance, labor are there dear, and men find their account better in buying the cattle after they come to a certain age, from the remoter and cheaper countries.—These are consequently the only breeding countries for cattle; and by parity of reason for men too, when the latter are put on the same footing with the former, as to buying and selling. To rear a child in London till he could be serviceable, would cost much dearer than to buy one of the same age from Scotland or Ireland, where he had been bred in a cottage, covered with rags, and fed on oatmeal and potatoes. Those who had slaves therefore (in ancient times) in all the richer and more populous countries, would discourage the pregnancy of the females and either prevent or destroy the birth.* . . . A perpetual recruit was therefore wanted from the poorer and more desert provinces. . . . All ancient authors tell us that there was a perpetual flux of slaves to Italy from the remoter provinces, particularly Syria, Cilicia,† Cappadocia and the lesser Asia, Thrace and Egypt. Yet the number of people did not increase in Italy.”‡ It is thus we see every where that the spring of population accommodates itself to the demand for human beings, and becomes inert or active in proportion to the value of the laborer, and the small or great expense of rearing him.)

It was upon this very principle, that Mr. Pitt, in 1791, based the masterly and unanswerable argument contained in his splendid speech on the abolition of the slave trade; in which he proved, upon data furnished by the West India planters themselves, that the moment an end was put to the slave trade, the natural increase of the negroes would commence, and more than keep up their numbers in the Islands.

But our opponents perhaps may be disposed to answer, that this increase of slavery from the stimulus to the black population afforded by the colonization abroad, ought not to be objected to on our own principles, since each slave will be worth two hundred dollars or more. This answer would be correct enough if it were not that the increase of the blacks is effected at our expense both as to wealth and numbers; and to show this, we will now proceed to point out the operation of the scheme under consideration upon the white population. Malthus has clearly shown that population depends on the *means of subsistence*, and will, under ordinary circumstances,

* Such means as the last mentioned, will never be resorted to by any civilized nation of modern times, either in Europe or America; but others of a less objectionable character most certainly will be, whenever the rearing of slaves entails a great expense on the master.

† “10,000 slaves in a day have often been sold for the use of the Romans at Delos in Cilicia.”—*Strabo, Lib. 14.*

‡ See Hume’s *Essays*, Part 2nd, Essay 11th, on Populousness of Ancient Empires.

increase to a level with them. Now by means of subsistence, we must not only comprehend the necessaries of life, such as food, clothing, shelter, &c., but likewise such conveniences, comforts, and even luxuries, as the habits of the society may render it essential for all to enjoy. [Whatever then has a tendency to destroy the wealth and diminish the aggregate capital of society, has the effect, as long as the *standard of comfort** remains the same, to check the progress of the population.]

It is sure to discourage matrimony, and cause children to be less carefully attended to, and to be less abundantly supplied. The heavy burthens which have hitherto been imposed on Virginia, through the operation of Federal exactions, together with the *high standard* of comfort prevalent throughout the whole state, (about which we shall by and by make a few observations) have already imposed checks upon the progress of the white population of the state. If not one single individual were to emigrate from the state of Virginia, it would be found, so inert has become the principle of increase in the state, that the population would not advance with the average rapidity of the American people. [Now, under these circumstances, an imposition of an additional burthen of 1,380,000 dollars for the purpose of purchase and deportation of slaves, would add so much to the taxes of the citizens—would subtract so much from the capital of the state, and increase so greatly the embarrassments of the whole population, that fewer persons would be enabled to support families, and consequently to get married.—This great tax, added to those we are already suffering under, would weigh like an incubus upon the whole state—it would operate like the blighting hand of Providence that should render our soil barren and our labor unproductive. [It would diminish the value of the *fee simple* of Virginia, and not only check the natural increase of population within the commonwealth, but would make every man desirous of quitting the scenes of his home and his infancy, and fleeing from the heavy burthen which would for ever keep him and his children buried in the depths of poverty. His sale of negroes would partly enable him to emigrate; and we have little doubt, that whenever this wild scheme shall be seriously commenced, it will be found that more whites than negroes will be banished by its operation from the state. And there will be this lamentable difference between those who are left behind; a powerful stimulus will be given to the procreative energies of the blacks, while those of the whites will be paralyzed and destroyed. Every emigrant from among the whites will create a *vacuum* not to be supplied—every removal of a black will stimulate to the generation of another.

“Uno avulso non deficit alter.”

The *poverty* stricken master would rejoice in the prolificness of his female slave, but pray Heaven in its kindness to strike with

* By standard of comfort we mean that amount of necessaries, conveniences, and luxuries, which the habits of any people render essential to them.

barrenness his own spouse, lest in the plenitude of his misfortunes, brought on by the wild and Quixotic philanthropy of his government, he might see around him a numerous offspring unprovided for and destined to galling indigence.

It is almost useless to inquire whether this deportation of slaves to Africa would, as some seem most strangely to anticipate, invite the whites of other states into the commonwealth. [Who would be disposed to enter a state with worn out soil and a black population mortgaged to the payment of millions *per annum*, for the purpose of emancipation and deportation, when in the West the most luxuriant soils, unencumbered with heavy exactions, could be purchased for the paltry sum of \$1 25 per acre?]

Where, then, is that multitude of whites to come from, which the glowing fancy of orators has sketched out as flowing into and filling up the *vacuum* created by the removal of slaves? The fact is—throughout the whole debate in the Virginia Legislature, the speakers seemed to consider the increase of population as a sort of fixed quantity, which would remain the same under the endless change of circumstance, and consequently that every man exported from among the blacks, lessened *pro tanto* exactly the black population, and that the whites, moving on with their usual speed, would fill the void; which certainly was an erroneous supposition, and manifested an almost unpardonable inattention to the wonderful *elasticity* of the powerful spring of population. The removal of inhabitants, accompanied with great loss of productive labor and capital, so far from leaving the residue in a better situation, and disposing them to increase and multiply, produces the directly opposite effect; it deteriorates the condition of society, and deadens the spring of population. It is curious to look to the history of the world, and see how completely this position is sustained by facts. Since the downfall of the Roman Empire, there have been three forced emigrations of very considerable extent, from three of the countries of Europe. The Moors were expelled from Spain, the Protestants from the Netherlands, and the Hugonots from France; each of these expulsions came well nigh ruining the country from which it took place. We are best acquainted with the effects of the expulsion of the Hugonots from France, because it happened nearer to our own times, during the reign of Louis XIV. In this case only 500,000 are supposed to have left France, containing then a population of 20 or 25,000,000 of souls. The energies of this mighty country seemed at once paralyzed by this emigration, her prosperity was instantly arrested, her remaining population lost the vigor which characterized them as long as this *leaven* was among them, and to this day, France has not recovered from the tremendous blow. Her inferiority to England, in industry and all the useful arts, is in a great measure to be traced back to this stupid intolerance of her *great* monarch Louis XIV. The reason why these expulsions were so very injurious to the countries in question, was because the emigrants were the laboring classes of

society, and their banishment consequently dried up the sources of production, and lessened the aggregate wealth and capital of the people. Now these expulsions are *nothing* in comparison with that contemplated by our abolitionists. In France only one in fifty of the population was expelled, and no expense was incurred in the deportation; but in Virginia the proportion to be expelled is much greater, and the expense is to devolve on the government.

When the emigration is accompanied with no loss of capital to the state, and no abstraction of *productive* labor, then the population will not be injuriously affected, but sometimes greatly benefited. In the hunting state, the expulsion of half of the tribe would benefit the remainder in a politico-economical light, because they live on the game of the forest, which becomes more abundant as soon as the consumers diminish. Pastoral nations, for a like reason, are rarely injured by emigration, for they live on cattle, and the cattle live on the spontaneous produce of the earth, and when a colony is sent off, the remainder will generally be benefited, since the consumption is relieved while the production is not diminished. And this satisfactorily explains the difficulty which has so much puzzled historians:—how the North of Europe, which Gibbon, Hume, and Robertson, all maintain was in a pastoral state, and not nearly so thickly settled as at present, should nevertheless have been able for several centuries to furnish those terrible swarms of barbarians, who “gathering fresh darkness and terror” as they rolled on upon the South, at length, with their congregated multitudes, “obscured the sun of Italy, and sunk the Roman world in night.” This example of the barbarians in the North of Europe, sending so many hundreds of thousands of emigrants to the South, is a beautiful illustration of the capacity of population to counteract the effects of emigration in all those cases where the spring of population is not weakened. As soon as new swarms left the country, the means of subsistence were more ample for the residue; the vigor of population soon supplied the deficiency; and then another swarm went forth and relieved again the national *hive*. Our purchase and deportation of slaves would produce a similar effect on our blacks, but it would be entirely at the expense of both the numbers and wealth of the whites, and would be therefore one of the most blighting curses that could scathe the land. Ireland, at present, is suffering heavy afflictions from an overcrowded population; but her government could not relieve her by sending off the paupers, and for the simple reason that it would require an expense on the part of Ireland which would produce as great or even greater abstraction of capital than of unproductive mouths, and would moreover give more vigor to the spring of population. If other nations would incur the expense for her, then perhaps there might be for her a temporary benefit; but in a short time such a stimulus would be given to population, as would counteract all the vain efforts of man, and in the end, leave her in a worse condition than before. We doubt whether

England, France, and Germany, by a steady concentration of all their financial resources upon the deportation and comfortable settlement and support of the superabundant population of Ireland, would, at the expiration of fifty years, be found to have lessened the numbers by one single individual. The effect would merely be, to pledge the resources of these three nations to the support of the Irish population, and to substitute the procreation of Irishmen, for that of Englishmen, Frenchmen, and Germans, and as soon as this support was withdrawn, the very habits which had been generated by it in Ireland, would be its greatest curse. The only effectual means of relieving Ireland, will be to raise the *standard of comfort* in that country, and to arrest the population by the preventive checks which would lessen the marriages. Until this be done in some way or other, Ireland is doomed to suffer the heavy penalty.

We are now prepared to explain how it is that so many negroes have been exported from Africa by the slave trade, while the gap, says Franklin, is almost imperceptible. Gen Broadnax, in his speech, computes the average number now annually sent out from Africa by the operation of the slave trade, to be 100,000; and, he adds, if all this can be effected against so many risks and hazards, and in violation of the laws of God and man, shall it be said that the whole state of Virginia cannot export 6,000 to Africa in a year? Yes, strange as it may seem, this is all true; and the simple reason of the great difference is, that Africa incurs no expense, but on the contrary, generally receives a full equivalent for the deported slave, which augments her means of subsistence, and stimulates the spring of population. The slave trade which takes off 100,000 human beings from Africa for the slave market of the West Indies and South America, has by its operation, quickened the procreative powers of society in Africa to such an extent as not only to keep up her numbers, but to furnish besides 100,000 souls for exportation. Could we suppose it possible for this slave trade to be annihilated at a blow, repugnant and shocking as it is to every feeling of humanity, it would be found that its sudden cessation would plunge the whole of Western Africa for a season into the most dreadful anarchy and appalling distress. It would be found that the habits of the people had been formed to suit the slave trade, and accordingly would be much too favorable to the rapid increase of population without that trade,—prisoners of war would be slaughtered, infants murdered, marriages discouraged, and swarms of redundant citizens sent forth to ravage neighboring countries, and all this would arise from the too rapid increase of population, for the means of subsistence, caused by the sudden stopping of the slave trade. It will be thus seen that the 100,000 annually sent off from Africa, are a source of profit and not of expenditure. Saddle Africa with the whole of this burthen, and we are perfectly sure that the entire resources of that immense continent would not suffice to purchase up, send off, and colonize 5,000 per annum. There is the same

difference between this exportation from Africa, and that proposed by the abolitionists from Virginia, that there is between the agriculturist who sends his produce to a foreign state or country and receives back a full equivalent, and him who is condemned to send his abroad at his own expense, and to distribute it gratuitously. We imagine that no one who was acquainted with the condition of these two farmers would wonder that one should grow wealthy, and the other miserably poor. The 6,000 slaves which Virginia annually sends off to the South are a source of wealth to Virginia; but the 1,000 or 2,000 whites who probably go to the West are a source of poverty; because in the former case we have an equivalent left in the place of the exported slave—in the latter we lose both labor and capital without an equivalent; and precisely such a result in a much more aggravated form, will spring from this mad colonization scheme, should it ever be carried into operation.] If the governments of Europe were silly enough to appropriate their resources to the purchase of our slaves, at their full marketable value, for the purpose of deportation, they should, for ought that we could do, have every one that they could buy. An equivalent would thus be left for the deported slave, and however much others might suffer for their folly, we should escape.*

Against most of the great difficulties attendant on the plan of emancipation above examined, it was impossible for the abolitionists entirely to close their eyes; and it is really curious to pause a moment and examine some of the reflections and schemes by which Virginia was to be reconciled to the plan. [We have been told that it would not be necessary to purchase all the slaves sent away—that many would be surrendered by their owners without an equivalent. “There are a number of slave-holders,” (said one who has all the lofty feeling and devoted patriotism which have hitherto so proudly characterized Virginia,) “at this very time, I do not speak from vain conjecture, but from what I know from the best information, and this number would continue to increase, who would voluntarily surrender their slaves, if the state would provide the means of colonizing them elsewhere. And there would be again another class, I have already heard of many, while they could not afford to sacrifice the entire value of their slaves, would cheerfully compromise with the state for half of their value.” In the first place, we would remark that the gentleman’s anticipation would certainly prove delusive—the surrender of a very few slaves would enhance the importance and value of the residue, and make the owner much more reluctant to part with them. Let any farmer in Lower Virginia ask himself how many he can spare from his plantation—and he will be surprised to see how few can be dispensed with. If

* Perhaps one of the greatest blessings (if it could be reconciled to our conscience) which could be conferred on the southern portion of the Union, would arise from the total abolition of the African slave trade, and the opening the West Indian and South American markets to our slaves. We do not believe that deportation to any other quarter, or in any other way, can ever effect the slightest diminution.

that intelligent gentleman, from the storehouse of his knowledge, would but call up the history of the past, he would see that *mere philanthropy*, with all her splendid boastings, has never yet accomplished one great scheme; he would find the remark of that great judge of human nature, the illustrious author of the *Wealth of Nations*, that no people had the generosity to liberate their slaves until it became their interest to do so, but too true; and the philosophic page of Hume, Robertson, Stuart, and Sismondi, would inform him that the serfs of Europe have been only gradually emancipated through the operation of *self interest* and not *philanthropy*: and we shall soon see that it was fortunate for both parties that this was the cause.]

[But it is strange indeed that gentlemen have never reflected, that the pecuniary loss to the State, will be precisely the same, whether the negroes be purchased or gratuitously surrendered. In the latter case the burthen is only shifted from the whole State to that portion where the surrender is made—thus if we own \$10,000 worth of this property, and surrender the whole to government, it is evident that we lose the amount of \$10,000; and if the whole of Lower Virginia could at once be induced to give up all of this property, and it could be sent away, the only effect of this generosity and self devotion would be to inflict the *blow of desolation* more exclusively on this portion of the State—the aggregate loss would be the same, the burthen would only be shifted from the whole to a part—the West would dodge the blow, and perhaps every candid citizen of Lower Virginia would confess that he is devoid of that refined incomprehensible patriotism which would call for self immolation on the shrine of folly, and would most conscientiously advise the eastern Virginians never to surrender their slaves to the government without a fair equivalent. Can it be genuine philanthropy to persuade them *alone* to step forward and bear the whole burthen?

Again; some have attempted to evade the difficulties by seizing on the increase of the negroes after a certain time. Thus Mr. Randolph's plan proposed that all born after the year 1840, should be raised by their masters to the age of eighteen for the female and twenty-one for the male, and then hired out, until the neat sum arising therefrom amounted to enough to send them away. Scarcely any one in the legislature—we believe not even the author himself—entirely approved of this plan.*] It is obnoxious to the objections we have just been stating against voluntary surrender. It proposes to saddle the slave-holder with the whole burthen; it infringes directly the rights of property; it converts the fee simple possession of this kind of property into an estate for years; and it only puts off the great sacrifice required of the state to 1840, when most of the evils will occur that have already been described. In the mean time it destroys the value of slaves, and

* The difficulty of falling upon any definite plan which can for a moment command the approbation of even a few of the most intelligent abolitionists, is an unerring symptom of the difficulty and impracticability of the whole.

with it all landed possessions—checks the productions of the state, imposes (when 1840 arrives) upon the master the intolerable and grievous burthen of raising his young slaves to the ages of eighteen and twenty-one, and then liberating them to be hired out under the superintendence of government (the most miserable of all managers,) until the proceeds arising therefrom shall be sufficient to send them away. If any man at all conversant with political economy should ever anticipate the day when this shall happen, we can only say that his faith is great indeed, enough to remove mountains, and that he has studied in a totally different school from ourselves. Let us ask in the language of one of Virginia's most cherished statesmen, who has stood by and defended with so much zeal and ability the interests of Lower Virginia—and who shone forth one of the brightest stars in that constellation of talent which met together in the Virginia Convention—“Is it supposed that any tyranny can subdue us to the patient endurance of such a state of things? Every prudent slave holder in the slave holding parts of the state, would either migrate with his slaves to some state where his rights in slave property would be secured to him by the laws, or would surrender at once his rights in the parent stock as well as in their future increase, and seek some land where he may enjoy at least the earnings of his own industry. In the first case, the country would be deserted; in the other it would be abandoned to the slaves, to be cultivated under the management of the state. The plan would result in a sacrifice, more probably an abandonment, of our *landed*, as well as the abolition of our *slave* property. Can any thing but force, can any force tame us to wrongs like these.”*

Again; we entirely agree with the assertion of Mr. Brown, one of the ablest and most promising of Virginia's sons, that the ingenuity of man, if exerted for the purpose, could not devise a more efficient mode of producing discontent among our slaves, and thus endangering the peace of the community. There are born annually of this population about 20,000 children. Those which are born before the year 1840 are to be slaves; those which are born after that period are to be free at a certain age. These two classes will be reared together; they will labor together, and commune together. It cannot escape the observation of him who is doomed to servitude, that although of the same colour and born of the same parents, a far different destiny awaits his more fortunate brother—as his thoughts again and again revert to the subject, he begins to regard himself as the victim of injustice. Cheerfulness and contentment will flee from his bosom, and the most harmless and happy creature that lives on earth, will be transformed into a dark designing and desperate rebel. (*Brown's Speech*, pp. 8, 9.)

There are some again who exhaust their ingenuity in devising schemes for taking off the breeding portion of the slaves to Africa,

* Letters of Appomattox to people of Virginia, 1st Letter, p. 13.

or carrying away the sexes in such disproportions as will in a measure prevent those left behind from breeding. All of these plans merit nothing more than the appellation of *vain juggling legislative conceits*, unworthy of a wise statesman and a moral man. If our slaves are ever to be sent away in any systematic manner, *humanity* demands that they should be carried in families. The voice of the world would condemn Virginia if she sanctioned any plan of deportation by which the male and female, husband and wife, parent and child, were systematically and relentlessly separated. If we are to indulge in this kind of regulating vice, why not cure the ill at once, by following the counsel of Xenophon in his *Economics*, and the practice of old Cato the Censor? Let us keep the male and female separate* in *Ergastula* or dungeons, if it be necessary, and then one generation will pass away, and the evil will be removed to the heart's content of our humane philanthropists! But all these puerile conceits fall far short of surmounting the great difficulty which, like Memnon, is eternally present and cannot be removed.

“Sedet eternumque sedebit.”

There is \$100,000,000 of slave property in the state of Virginia, and it matters but little how you destroy it, whether by the slow process of the cautious *practitioner*, or with the frightful despatch of the self confident *quack*; when it is gone, no matter how, the deed will be done, and Virginia will be a desert.

We shall now proceed to examine briefly the most dangerous of all the wild doctrines advanced by the abolitionists in the Virginia Legislature, and the one which, no doubt, will be finally acted upon, if ever this business of emancipation shall be seriously commenced. *It was contended that property is the creature of civil society, and is subject to its action even to destruction.* But lest we may misrepresent, we will give the language of the gentleman who first boldly and exultingly announced it. “My views are briefly these,” said Mr. Faulkner; “they go to the foundation upon which the social edifice rests—property is the creature of civil society.—So long as that property is not dangerous to the good order of society, it may and will be tolerated. But, sir, so soon as it is ascertained to jeopardize the peace, the happiness, the good order, nay the very existence of society, from that moment the right by which they hold their property is gone, society ceases to give its consent, the condition upon which they are permitted to hold it is violated, their right ceases.—Why, sir, it is ever a rule of municipal law, and we use this merely as an illustration of the great principles of society, *sic utere tuo ut alienum non ledas*. So hold your property as not to injure the property, still less the lives and happiness of your neighbors. And the moment, even in the best regulated communities, there is in practice a departure from this principle, you may abate the nuisance. It may cause loss, but

* See Hume's Essay on the populousness of Ancient Nations, where he ascribes this practice to Cato and others, to prevent their slaves from breeding.

it is what our black letter gentlemen term *Damnum absque injuria*, a loss for which the law affords no remedy." Now for the application of these principles: "Sir, to contend that *full value* shall be paid for the slaves by the commonwealth, now or at any future period of their emancipation, is to deny all right of action upon this subject whatsoever. It is not within the financial ability of the state to purchase them. We have not the means—the utmost extremity of taxation would fall far short of an adequate treasury. What then shall be done? We must endeavor to ascertain some middle ground of compromise between the rights of the community and the rights of individuals, some scheme which, while it responds to the demands of the people for the extermination of the alarming evil, will not in its operation disconcert the settled institutions of society, or involve the slave holder in pecuniary ruin and embarrassment." (*Faulkner's Speech*, pp. 14, 15, 16.)

To these doctrines we call the serious attention of the whole slave-holding population of our Union, for all alike are concerned. It is time indeed for Achilles to rise from his inglorious repose and buckle on his armor, when the enemy are about to set fire to the fleet. This doctrine, absurd as it may seem in the practical application made by the speaker, will be sure to become the most popular with those abolitionists in Virginia, who have no slave property to sacrifice. It is the remark of Hobbes, that men might easily be brought to deny that "things equal to the same are equal to each other," if their fancied interests were opposed in any way to the admission of this axiom. [We find that the highly obnoxious doctrine just spoken of, was not entertained by the gentleman from Berkeley alone, but was urged to an equally offensive extent by Mr. M'Dowell, who is supposed by his friends to have made the most able and eloquent speech in favor of abolition. He says, "when it (property) loses its utility, when it no longer contributes to the personal benefits and wants of its holders in any equal degree with the expense or the risk or the danger of keeping it, much more when it jeopardds the security of the public;—when this is the case, then the original purpose for which it is authorized is lost, its character of property in the just and beneficial sense of it is gone, and it may be regulated without private injustice, in any manner which the general good of the community, by whose laws it was licensed, may require." (*M'Dowell's Speech*, see *Richmond Whig*, 24th March 1832.) It is thus, if we may borrow the justly indignant language of Mr. Goode's eloquent and forcible speech, that "our property has been compared to a nuisance which the commonwealth may abate at pleasure. A nation of souls to be abated by the mere effort of the will of the general assembly. A nation of free men to hold their property by the precarious tenure of the precarious will of the general assembly!! and to reconcile us to our condition, we are assured by the gentleman from Berkeley, that the general assembly, in the abundance of its liberality, is ready to enter into a compromise, by which we shall be

permitted to hold *our own* property *twenty eight years!* on condition that we then surrender it absolutely and unconditionally.—Sir, I cannot but admire the frankness with which these gentlemen have treated this subject. They have exhibited themselves in the fulness of their intentions; given us warning of their designs; and we now see in all its nakedness the vanity of all hope of compensation.”—(*Goode's Speech, p. 29.*)

The doctrine of these gentlemen, so far from being true in its application, is not true in theory. The great object of government is the protection of property:—from the days of the patriarchs down to the present time, the great desideratum has been to find out the most efficient mode of protecting property. There is not a government at this moment in Christendom, whose peculiar practical character is not the result of the state of property.

[No government can exist which does not conform to the state of property;—it cannot make the latter conform entirely to the government;—an attempt to do it would and ought to revolutionize any state. The great difficulty in forming the government of any country arises almost universally from the state of property, and the necessity of making it conform to that state; and it was the state of property in Virginia which really constituted the whole difficulty in the late convention. There is a right which these gentlemen seem likewise to have had in their minds, which writers on the law of nations call the right of *eminent* or *transcendental domain*; that right by which, in an exigency, the government or its agents may seize on persons or property, to be used for the general weal. Now, upon this there are two suggestions which at once present themselves.—First, that this right only occurs in cases of real exigency;* and secondly, that the writers on national law—and the Constitution of the United States expressly sanction the principle—say, that no property can be thus taken without full and fair compensation.†

These gentlemen, we hope to prove conclusively before finishing, have failed to show the *exigency*; and even if they have proved that, they deny the right of compensation, and upon what principle? why, that the whole state is not competent to afford it, and may therefore justly *abate* the *nuisance*. And is it possible that a burthen, in this christian land, is most unfeelingly and remorselessly to be imposed upon a portion of the state, which, by the very confession of the gentlemen who urge it, could not be borne by the whole without inevitable ruin? But it was the main object of their speeches to show, that slave property is valueless, that it is a burthen, a *nuisance* to the owner; and they seemed most anxious to enlighten the poor ignorant farmers on this point, who hold on with such pertinacity to

* It is, then, the right of necessity, and may be defined that right which authorizes the performance of an act absolutely necessary for the discharge of an indisputable duty. But private property must always be paid for.

† The Congress of the United States, in the case of Marigny d'Auterive, placed slave property upon precisely the same footing, in this respect, with all other kinds.

this kind of property, which is inflicting its bitterest sting upon them. Now, is it not enough for the slave holder to reply, that the circumstance of the slave bearing the price of two hundred dollars in the market, is an evidence of his value with every one acquainted with the elements of political economy; that, generally speaking, the market value of the slave is even less than his real value; for no one would like to own and manage slaves unless equally or more profitable than other kinds of investments in the same community; and if this or that owner may be pointed out as ruined by this species of property, might we not point to merchants, mechanics, lawyers, doctors, and divines, all of whom have been ruined by their several pursuits; and must all these employments be abated as *nuisances*, to satisfy the crude, undigested theories of tampering legislators? "It is remarkable," we quote the language of the author x of the Letters of Appomattox, "that this, 'nuisance' is more offensive in a direct ratio to its distance from the complaining party, and in an inverse ratio to the quantity of offending matter in his neighborhood; that a 'magazine of gunpowder' in the town of Norfolk is a 'nuisance' to the county of Berkeley, and to all the people of the west! [The people of the west, in which there are comparatively few slaves, in which there never can be any great increase of that kind of property, because their agriculture does not require it, and because in a great part of their country the negro race cannot be acclimated—the people of the west find our slave property in our *planting country*, where it is valuable, a 'nuisance' to them. This reverses the proverb, that men bear the ills of others better than their own. I have known men sell all their slave property and vest the proceeds in the stocks, and become zealous for the abolition of slavery. And it would be a matter of curiosity to ascertain (if it could be done) the aggregate number of slaves, held by all the orators and all the printers who are so willing to abate the nuisance of slave property held by other people. I suspect the census would be very short."—*Letters of Appomattox to the People of Virginia.*] x

The fact is, it is always a most delicate and dangerous task for one set of people to legislate for another, without any community of interests. It is sure to destroy the great principle of responsibility, and in the end to lay the weaker interest at the mercy of the stronger. It subverts the very end for which all governments are established, and becomes intolerable, and consequently against the fundamental rights of man, whether prohibited by the constitution or not.)

If a convention of the whole state of Virginia were called, and in due form the right of slave property were abolished by the votes of Western Virginia alone, does any one think that Eastern Virginia would be bound to yield to the decree? Certainly not. The strong and unjust man in a state of nature robs the weaker, and you establish government to prevent this oppression. Now, only sanction the doctrine of the Virginia orators, let one interest in

the government (the west) rob another at pleasure (the east), and is there any man who can fail to see that government is systematically producing that very oppression which it is intended to remedy, and for which alone it is established? In forming the late Constitution of Virginia, the East objected to the "white basis principle," upon the very grounds that it would enable Western to oppress Eastern Virginia, through the medium of slave property.

The most solemn asseverations of a total unwillingness, on the part of the West, to meddle with or touch the slave population, beyond the rightful and equitable demands of revenue, were repeatedly made by their orators. And now, what has the lapse of two short years developed? Why, that the West, unmindful of former professions, and regardless of the eternal principles of justice, is urging on an invasion and final abolition of that kind of property which it was solemnly pledged to protect! Is it possible that gentlemen can have reflected upon the consequences which even the avowal of such doctrines is calculated to produce? Are they conciliatory? Can they be taken kindly by the East? Is it not degrading for freemen to stand quailing with the fear of losing that property which they have been accumulating for ages—to stand waiting in fearful anxiety for the capricious edict of the West, which may say to one man, "sir, you must give up your property, although you have amassed it under the guarantee of the laws and constitutions of your state and of the United States;" and to another, who is near him and has an equal amount of property of a different description, and has no more virtue and no more conscience than the slave holder, "you may hold yours, because we do not yet consider it a 'nuisance'?" This is language which cannot fail to awaken the people to a sense of their danger. These doctrines, whenever announced in debate, have a tendency to disorganize and unhinge the condition of society, and to produce uncertainty and alarm;* to create revulsions of capital; to cause the land of Old Virginia, and real source of wealth, to be abandoned; and her white wealthy population to flee the state, and seek an asylum in a land where they will be protected in the enjoyment of the fruits of their industry. In fine, we would say, these doctrines are "nuisances," and if we were disposed to retaliate, would add that they ought to be "abated." We will close our remarks on this dangerous doctrine, by calling upon Western Virginia and the non-slaveholders of Eastern Virginia, not to be allured by the syren song. It is as delusive as it may appear fascinating; all the sources of wealth and departments of industry, all the great interests of society, are really interwoven with one another—they form an indissoluble chain; a blow at any part quickly vibrates through the whole length—the destruction of one interest involves another.

* We look upon these doctrines as calculated to produce precisely the same results as are produced by the government of Turkey, which, by rendering property insecure, has been able to arrest, and permanently to repress, the prosperity of the fairest and most fertile portions of the globe.

Destroy agriculture, destroy tillage, and the ruin of the farmer will draw down ruin upon the mechanic, the merchant, the sailor, and the manufacturer—they must all flee together from the land of desolation.

We hope we have now satisfactorily proved the impracticability of sending off the whole of our slave population, or even the annual increase; and we think we have been enabled to do this by pointing out only one half of the difficulties which attend the scheme. We have so far confined our attention to the expense and difficulty of purchasing the slaves, and sending them across the ocean. We have now to look a little to the recipient or territory to which the blacks are to be sent; and if we know any thing of the history and nature of colonization, we shall be completely upheld in the assertion, that the difficulties on this score are just as great and insurmountable as those which we have shown to be attendant on the purchase and deportation. We shall be enabled to prove, if we may use the expression, *a double impracticability* attendant on all these schemes.

The Impossibility of Colonizing the Blacks.

The whole subject of colonization is much more difficult and intricate than is generally imagined, and the difficulties are often very different from what would, on slight reflection, be anticipated. They are of three kinds, physical, moral, and national. The former embraces unhealthy climate or want of proper seasoning, a difficulty of procuring subsistence and the conveniences of life, ignorance of the adaptations and character of the soils, want of habitations, and the necessity of living together in multitudes for the purposes of defence, whilst purposes of agriculture require that they should live as dispersed as possible. The moral difficulties arise from a want of adaptation on the part of the new colonists to their new situation, want of conformity in habits, manners, tempers, and dispositions, producing a heterogeneous mass of population, uncemented and unharmonizing. Lastly, the difficulties of a national character embrace all the causes of altercation and rupture between the colonists and neighboring tribes or nations; all these dangers, difficulties, and hardships, are much greater than generally believed. Every new colony requires the most constant attention, the most cautious and judicious management in both the number and character of the emigrants, a liberal supply of both capital and provisions, together with a most watchful and paternal government on the part of the mother country, which may defend it against the incursions and depredations of warlike or savage neighbors. Hence the very slow progress made by all colonies in their first settlement.

The history of colonization is well calculated of itself to dissipate all the splendid visions which our chimerical philanthropists have indulged, in regard to its efficiency in draining off a redun-

dant or noxious population. The rage for emigration to the New World, discovered by Columbus, was at first very considerable; the brilliant prospects which were presented to the view of the Spaniards, of realizing fortunes in the abundant mines and on the rich soils of the islands and the continent, enticed many at first to leave their homes in search of wealth, happiness, and distinction—and what was the consequence? “The numerous hardships with which the members of infant colonies have to struggle,” says Robertson, “the diseases of unwholesome climates, fatal to the constitutions of Europeans; the difficulty of bringing a country covered with forests into culture; the want of hands necessary for labor in some provinces, and the slow reward of industry in all, unless where the accidental discovery of mines enriched a few fortunate adventurers, were evils immensely felt and magnified. Discouraged by the view of these, the spirit of migration was so much damped, that sixty years after the discovery of the New World, the number of Spaniards in all its provinces is computed not to have exceeded 15,000!”* Even these few were settled at an expense of life both to the emigrants and the natives, which is really shocking to the feelings of humanity; and we cannot peruse the accounts of the conquests of Mexico and Peru, without feeling that the race destroyed was equal, in moral worth at least, to their destroyers.

In the settlement of Virginia, begun by Sir Walter Raleigh, and established by Lord Delaware, three attempts completely failed; nearly half of the first colony was destroyed by the savages, and the rest, consumed and worn down by fatigue and famine, deserted the country and returned home in despair. The second colony was cut off to a man in a manner unknown; but they were supposed to have been destroyed by the Indians. The third experienced the same dismal fate; and the remains of the fourth, after it had been reduced by famine and disease, in the course of six months, from five hundred to sixty persons, were returning in a famished and desperate condition to England, when they were met in the mouth of the Chesapeake Bay by Lord Delaware, with a squadron loaded with provisions, and every thing for their relief and defence.† The first puritan settlers, in like manner, suffered “woes unnumbered,”—nearly half perished by want, scurvy, and the severity of the climate.

The attempts to settle New-Holland, have presented a melancholy and affecting picture of the extreme hardships which infant colonies have to struggle with before the produce is even equal to the support of the colonists. The establishment of colonies, too, in the eastern part of the Russian dominions, has been attended with precisely the same difficulties and hardships.

After this very brief general review of the history of modern co-

* Robertson's America, Vol. 2. p. 151.

† Malthus on Population, given upon the authority of both Burke's and Robertson's Virginia.

ionization, we will now proceed to examine into the prospects of colonizing our blacks on the coast of Africa, in such numbers as to lessen those left behind. And in the first place we would remark, that almost all countries, especially those in southern and tropical latitudes, are extremely unfavorable to life when first cleared and cultivated. Almost the whole territory of the United States and South America, offer a conclusive illustration of this fact. We are daily witnessing, in the progress of tillage in our country, the visitation of diseases of the most destructive kind, over regions hitherto entirely exempt; our bilious fevers, for example, seem to travel in great measure with the progress of opening, clearing, and draining of the country. Now, when we turn our attention to Africa, on which continent all agree that we must colonize, if at all, we find almost the whole continent possessing an insalubrious climate under the most favorable circumstances; and, consequently, we may expect this evil will be enhanced during the incipient stages of society, at any given point, while the progress of clearing, draining, and tilling is going forward. All the travellers through Africa agree in their descriptions of the general insalubrity of the climate. Park and Buffon agree in stating, that longevity is very rare among the negroes. At forty they are described as wrinkled and gray haired, and few of them survive the age of fifty-five or sixty; a Shangalla woman, says Bruce, at twenty-two, is more wrinkled and deformed by age, than a European at sixty; this short duration of life is attributable to the climate, for in looking over the returns of the census in our country, we find a much larger proportional number of cases of longevity among the blacks than the whites. "If accurate registers of mortality," says Malthus, (and no one was more indefatigable in his researches, or more capable of drawing accurate conclusions) "were kept among these nations (African), I have little doubt, that including the mortality from wars, one in seventeen or eighteen, at least, dies annually, instead of one in thirty-four or thirty-six, as in the generality of European states."* The sea coast is described as being generally much more unhealthy than the interior. "Perhaps it is on this account chiefly," says Park, "that the interior countries abound more with inhabitants than the maritime districts."† The deleterious effects of African climate, are of course much greater upon those accustomed to different latitudes and not yet acclimated. It is melancholy, indeed, to peruse the dreadful hardships and unexampled mortality attendant upon those companies which have from time to time, actuated by the most praiseworthy views, penetrated into the interior of Africa.

It is difficult to say, which has presented most obstacles to the inquisitive traveller, the suspicion and barbarity of the natives, or the dreadful insalubrity of the climate. Now, it is to this conti-

* See Malthus on Population, Book I. l. 8.

† See Park's Travels in Africa, p. 193. New York Edition.

ment, the original home of our blacks, to this destructive climate we propose to send the slave of our country, after the lapse of ages has completely inured him to our colder and more salubrious continent. It is true, that a territory has already been secured for the Colonization Society of this country, which is said to enjoy an unusually healthful climate. Granting that this may be the case, still when we come to examine into the capacity of the purchased territory for the reception of emigrants, we find that it only amounts to about 10,000 square miles, not a seventh of the superficies of Virginia. When other sites are fixed upon, we may not, and cannot expect to be so fortunate;—are not the most healthy districts in Africa the most populous, according to Park and all travellers? Will not these comparatively powerful nations, in all probability relinquish their territory with great reluctance? Will not our lot be consequently cast on barren sands or amid pestilential atmospheres, and then what exaggerated tales and false statements must be made if we would reconcile the poor blacks to a change of country pregnant with their fate?

But we believe that the very laudable zeal of many conscientious philanthropists has excited an overweening desire to make our colony in Liberia, in every point of view, appear greatly superior to what it is. We know the disposition of all travellers to exaggerate; we know the benevolent feelings of the human heart, which prompt us to gratify and minister to the desires and sympathies of those around us, and we know that philanthropic schemes, emancipation, and colonization societies, now occupy the public mind, and receive the largest share of public applause. Under these circumstances, we are not to wonder if coloring should sometimes impair the statements of those who have visited the colony; for ourselves, we may be too sceptical, but are rather disposed to judge from facts which are acknowledged by all, than from general statements from officers and interested agents. In 1819, two agents were sent to Africa to survey the coast and make a selection of a suitable situation for a colony. In their passage home in 1820, one died. In the same year, 1820, the *Elizabeth* was chartered and sent out with three agents and eighty emigrants. All three of the agents and twenty of the emigrants died, a proportional mortality greater than in the *middle passage*, which has so justly shocked the humane feelings of mankind, and much greater than that occasioned by that dreadful plague (the Cholera) which is now clothing our land in mourning, and causing our citizens to flee in every direction to avoid impending destruction. In the spring of 1821, four new agents were sent out, of whom one returned sick, one died in August, one in September, and we know not what became of the fourth.* It is agreed on all hands, that there is a seasoning necessary, and a formidable fever to be encountered, be-

* These facts we have stated upon the authority of Mr. Carey, of Philadelphia, who has given us an interesting, but I fear too flattering account of the Colony, in a series of letters addressed to the Hon. Charles F. Mercer.

fore the colonists can enjoy tolerable health. Mr. Ashmun, who afterwards fell a victim to the climate, insisted that the night air of Liberia was free from all noxious effects; and yet we find that the emigrants, carried by the *Volador* to Liberia a year or two since, are said to have fared well, losing only two, in consequence of every precaution having been taken against the night air, while the most dreadful mortality destroyed those of the *Carolinian*, which went out nearly contemporaneously with the *Volador*. The letter of Mr. Reynolds marked G, at the conclusion of the Fifteenth Annual report of the American Colonization Society, instructs us in the proper method of preserving health on the coast of Africa, and in spite of the flattering accounts and assurances of agents and philanthropists, we should be disposed to take warning from these salutary hints. The following are some of them;—

“1st. On no account to suffer any of the crew to be out of the ship *at sunset*.

“2d. To have a sail stretched on the windward *side* of the vessel; and an awning was also provided, which extended over the poop and the whole main deck, *to defend the crew from the night air*.

“3d. The night watch was encouraged to smoke tobacco.

“4th. To distribute French brandy to the crew whilst in port, in lieu of rum. (The editor of the Report modestly recommends strong coffee.) The crew on rising were served with a liberal allowance of strong coffee before commencing their day’s work.

“The result was that the ships on each side of the *Cambridge* lost the *greater* part of their crews; and not one man of her crew was seriously unwell.” (*Fifteenth Annual Report, p. 51, published in Georgetown, 1832.*)

We have said enough to show that the Continent of Africa, and its coasts particularly, are extremely unhealthy—that the natives themselves are not long lived—and that unacclimated foreigners are in most imminent danger. That there may be some healthy points on the sea shore, and salubrious districts in the interior, and that Liberia may be fortunately one of them, we are even willing to admit—but then we know that generally the most insalubrious portions will fall into our possession, because those of an opposite character are already too densely populated to be deserted by the natives—and consequently, let us view the subject as we please, we shall have this mighty evil of unhealthy climate to overcome. We have seen already, in the past history of our colony, that the slightest blunder, in landing on an unhealthy coast, in exposure to a deadly night air, or in neglecting the necessary precautions during the period of acclimating, has proved most frightfully fatal to both blacks and whites. Suppose now, that instead of the one or two hundred sent by the Colonization Society, Virginia should actually send out six thousand—or if we extend our views to the whole United States, that sixty thousand should be annually exported, accompanied of course by some hundreds of whites, what an awful fatality might we not occasionally expect? The chance for blundering would be infinitely increased, and if some

ships might fortunately distribute their cargoes with the loss of few lives, others again might lose all their whites and a fourth or more of the blacks, as we know has already happened; and although this fatality might arise from blunder or accident, yet would it strike the imagination of men—and that which may be kept comparatively concealed now, would, when the number of emigrants swelled to such multitudes, produce alarm and consternation. We look forward confidently to the day, if this wild scheme should be persevered in for a few years, when the poor African slave, on bended knees, might implore a remission of that fatal sentence which would send him to the land of his forefathers.

But the fact is, that all climates will prove fatal to emigrants who come out in too great crowds, whether they are naturally unhealthy or not. One of the greatest attempts at colonization in modern times, was the effort of the French to plant at once 12,000 emigrants on the coast of Guiana. The consequence was, that in a very short time 10,000 of them lost their lives in all the horrors of despair, 2,000 returned to France, the scheme failed, and 25,000,000 of francs, says Raynal, were totally lost. Seventy-five thousand Christians, says Mr. Eaton in his account of the Turkish empire, were expelled by Russia from the Crimea, and forced to inhabit the country deserted by the Nogai Tartars, and in a few years only 7000 of them remained. In like manner, if 6000, or much more, if 60,000 negroes, with their careless and filthy habits, were annually sent to Africa, we could not calculate, for the first one or two years, upon less than the death of one-half or perhaps three-fourths; and, repugnant as the assertion may be to the feelings of benevolence, we have no hesitation in saying, that nothing but a most unparalleled mortality among the emigrants, would enable us to support the colony for even a year or two. Aristotle was of opinion, that the keeping of 5000 soldiers in idleness would ruin an empire. If the brilliant anticipations of our colonization friends shall be realized, and the day actually arrives, when 60,000, or even 6000 blacks can be annually landed in health upon the coast of Africa, then will the United States, or broken down Virginia, be obliged to support an *empire* in idleness. "The first establishment of a new colony," says Malthus, "generally presents an instance of a country peopled considerably beyond its actual produce; and the natural consequence seems to be, that this population, if not amply supplied by the mother country, should, at the commencement, be diminished to the level of the first scanty productions, and not begin permanently to increase till the remaining numbers had so far cultivated the soil as to make it yield a quantity of food more than sufficient for their own support, and which consequently they could divide with a family. The frequent failures of new colonies tend strongly to show the order of precedence between food and population."* It is for

* Malthus on Population, vol. 2. pp. 140, 141.

this reason that colonies so slowly advance at first, and it becomes necessary to *feed* them (if we may so express ourselves) with extreme caution, and with limited numbers, in the beginning. But a few additional mouths will render support from the mother country necessary. If this state of things continues for a short time, you make the colony a great *pauper* establishment, and generate all those habits of idleness and worthlessness which will ever characterize a people dependent on the bounty of others for their subsistence. If Virginia should send out 6000 emigrants to Africa, and much more, if the United States should send 60,000, the whole colony would inevitably perish, if the wealth of the mother country was not exhausted for their supply. Suppose a member in Congress should propose to send out an army of 60,000 troops, and maintain them on the coast of Africa; would not every sensible man see at once that the thing would be impracticable, if even the existence of our country depended upon it?—it would ruin the greatest empire on the globe—and yet, strange to tell, the philanthropists of Virginia are seriously urging her to attempt that which would every year impose upon her a burthen proportionally greater than all this!

If any man will for a moment revert to the history of Liberia, which has been as flourishing or even more flourishing than similar colonies, there will be seen at once enough to convince the most sceptical of the truth of this assertion. What says Mr. Ashmun, perhaps the most intelligent and most judicious of colonial agents?—“If rice grew spontaneously,” said he, “and covered the country, yet it is possible by sending few or none able to reap and clean it, to starve 10,000 helpless children and infirm old people in the midst of plenty. Rice does not grow spontaneously however; nor can any thing necessary for the subsistence of the human species, be procured here without the sweat of the brow. Clothing, tools, and building materials are much dearer here than in America. But send out your emigrants, laboring men and their families only, or laborious men and their families, accompanied only with their natural proportion of inefficient; and *with the ordinary blessings of God*, you may depend on their causing you a *light expense in Liberia*,” &c. Again, “If such persons (those who cannot work,) are to be *supported* by American funds, *why not keep them in America*, where they can do something, by picking cotton and stemming tobacco, towards supporting themselves. I know that nothing is effectually done in colonizing this country, till the colony’s own resources can sustain *its own*, and a *considerable annual increase of population*.” Here then are statements from one most zealous and enthusiastic in the cause of colonization, one who has sacrificed his life in the business, which clearly show that the Colonization Society, with its very limited means, has over supplied the colony with emigrants. What then might not be expected from the tremendous action of the state and general governments on this subject? they would raise up a pauper establishment, which we con-

scientifically believe, would require the disposable wealth of the rest of the world to support, and the thousands of emigrants who would be sent, so far from being *laborious men*, would be the most idle and worthless of a race, who only desire liberty because they regard it as an exemption from labor and toil. Every man, too, at all conversant with the subject, knows that such alone are the slaves which a kind master will ever consent to sell, to be carried to a distant land. Sixty thousand emigrants per annum to the United States, would even now sink the wages of labor, and embarrass the whole of our industrious classes, although we have at this moment lands, capable of supporting millions more when gradually added to our population.

The Irish emigrants to Great Britain, have already begun to produce disastrous effects. "I am firmly persuaded," says Mr. M'Culloch, "that nothing so deeply injurious to the character and habits of our people, has ever occurred, as the late extraordinary influx of Irish laborers.—If another bias be not given to the current of emigration, Great Britain will necessarily continue to be the grand outlet for the pauper population of Ireland, nor will the tide of beggary and degradation cease to flow, until the plague of poverty has spread its ravages over both divisions of the empire."* Where, then, in the wide world, can we find a *fulcrum* upon which to place our mighty lever of colonization? nowhere! we repeat it, *nowhere!* unless we condemn emigrants to absolute starvation. Sir Josiah Childe, who lived in an age of comparative ignorance, could well have instructed our modern philanthropists in the true principles of colonization. "*Such as our employment is,*" says he, "*so will our people be;* and if we should imagine we have in England employment but for one hundred people, and we have born and bred (or he might have added brought) amongst us one hundred and fifty—fifty must away from us, or starve, or be hanged to prevent it."† And so say we in regard to our colonization—if our new colony cannot absorb readily more than one or two hundred per annum, and we send them 6000 or 60,000, the surplus "must either flee away or starve or be hanged," or be fed by the mother country, (which is impossible.)

So far we have been attending principally to the difficulties of procuring subsistence; but the habits and moral character of our slaves present others of equal importance and magnitude. Doctor Franklin says that one of the reasons why we see so many fruitless attempts to settle colonies at an immense public and private expense by several of the powers of Europe, is that the moral and mechanical habits adapted to the mother country, are frequently not so to the new settled one, and to external events, many of which are unforeseen, and that it is to be remarked that none of the English colonies became any way considerable, till the necessary

* M'Culloch's Edition of the *Wealth of Nations*, 4th vol. pp. 154, 155. Edinburgh Edition.

† Sir Josiah Childe's *Discourse on Trade*.

manners were born and grew up in the country. Now, with what peculiar and overwhelming force does this remark apply to our colonization of liberated blacks? We are to send out thousands of these, taken from a state of slavery and ignorance, unaccustomed to guide and direct themselves, void of all the attributes of free agents, with dangerous notions of liberty and idleness, to elevate them at once to the condition of freemen, and invest them with the power of governing an empire, which will require more wisdom, more prudence, and at the same time more firmness than ever government required before. We are enabled to support our position by a quotation from an eloquent supporter of the American colonization scheme. "Indeed," said the Rev. Mr. Bacon, at the last meeting of the American Colonization Society, "it is something auspicious, that in the earlier stages of our undertaking, there has not been a general rush of emigration to the colony. In *any single year* since Cape Montserado was purchased, the influx of *a thousand emigrants* might have been fatal to our enterprize.—The new comers into any community must always be a *minority*, else every arrival is a *revolution*; they must be a *decided minority*, easily absorbed into the system and mingled with mass, else the community is constantly liable to convulsion. Let 10,000 *foreigners, rude and ignorant*, be landed at once in this District (of Columbia,) and what would be the result? Why you must have an armed force here to keep the peace;—so *one thousand* now landing *at once* in our colony, might be its ruin."^{*}

The fact is, the *true* and *enlightened* friends of colonization, must reprobate all those chimerical schemes proposing to deport any thing like the increase of one state, and more particularly of the whole United States. The difficulty just explained, has already been severely felt in Liberia, though hitherto supplied very scantily with emigrants, and those generally the most exemplary of the free blacks: thus in 1828 it was the decided opinion of Mr. Ashmun, "that for at least two years to come, a much more discriminating selection of settlers must be made, than ever has been—even in the first and second expeditions by the Elizabeth and Nautilus in 1820 and '21, or that the prosperity of the colony will *inevitably* and *rapidly decline*." Now when to all these difficulties we add the prospect of frequent wars with the natives of Africa,† the great expense we must incur to support the colony, and the anomalous position of Virginia, an *imperium in imperio*, holding an empire abroad, we do not see how the whole scheme can be pronounced any thing less than a *stupendous piece of folly*."

The progress of the British colony at Sierra Leone is well calculated to illustrate the great difficulties of colonizing negroes on the coast of Africa, and we shall at once present our readers with a brief history of this colony, given by one who seems to be a warm

^{*} See Fifteenth Annual Report of American Colonization Society, p. 10.

† The Colony has already had one conflict with the natives, in which it had like to be overwhelmed.

advocate of colonization, and consequently disposed to present the facts in the most favorable aspect. On the 8th of April 1787, 400 negroes and 60 Europeans sailed from England, supplied with provisions for 6 or 8 months, for Sierra Leone. Now mark the consequences:—"The result was unfortunate and even discouraging. The *crowded* condition of the transports, the *unfavorable* season at which they arrived on the coast, and the *intemperance* and *imprudence* of the emigrants, brought on a mortality which reduced their numbers nearly *one-half* during the *first* year. Others *deserted* soon after landing, until *forty* individuals only remained. In 1788, Mr. Sharp sent out thirty nine more, and then a number of the deserters returned, and the settlement *gradually* gained strength. But during the next year, a *controversy* with a *neighboring native chief*, ended in *wholly* dispersing the colony; and sometime elapsed before the remnants could be again collected. A charter of incorporation was obtained in 1791. Not long afterwards, about 1200 new emigrants were introduced, being originally refugees from *this* country (United States,) who had placed themselves under British protection. Still, affairs were *very badly* managed. *One-tenth* of the Nova Scotians, and *half* of the Europeans, died during *one* season, as much from *want of provisions* as any other cause. Two years afterwards, a store-ship belonging to the company, which had been made the receptacle of African produce, was lost by fire, with a cargo valued at £15,000. Then INSURRECTIONS arose among the blacks! *Worst of all*, in 1794, a large French squadron, wholly without provocation, *attacked* the settlement, and although the colors were immediately struck, proceeded to an *indiscriminate pillage*.*———(Some years) afterwards a large number of the worst part of the settlers, chiefly the Nova Scotians, *rebelled* against the Colonial Government. The governor called in the assistance of the *neighboring African tribes*, and matters were on the eve of a battle, when a transport arrived in the harbor, bringing 550 Maroons from Jamaica. Lots of land were given to these men; they proved regular and industrious, and the insurgents laid down their arms. *Wars* next ensued with the *natives*, which were not finally concluded until 1807. On the first January 1808, all the rights and possessions of the company were surrendered to the British Crown; and in this situation they have ever since remained." (See 76th No. of the *North American Review*, pp. 120 and 121.) The progress of the colony since 1808, has been as little flattering as before that period; and even Mr. Everett, before the Colonization Society in Washington, has been forced to acknowledge its failure. (See *Mr. Everett's Speech 15th-Annual Report*.)

Thus does this negro colony at Sierra Leone, illustrate most

* We would beg leave most respectfully to ask our Virginia Abolitionists, how an insult of this character offered to any colony which we might establish in Africa, would be resented? Would the *Nation* of Virginia, declare war on the aggressor? and if she did, where would be her navy, her sailors, her soldiers, and the *constitutionality* of the act?

fully the fearful and tremendous difficulties, which must ever attend every infant colony formed on the coast of Africa. During the brief period of its existence, it has been visited by all the plagues that colonial establishments "are heir to." It has been cursed with the intemperance, imprudence, and desertion of the colonists, with want of homogeneous character and consequent dissensions, civil wars and insurrections. It has experienced famines, and suffered insult and pillage. Its numbers have been thinned by the blighting climate of Africa. Its government has been wretched, and it has been almost continually engaged in war with the neighboring Afric tribes.*

Some have supposed that the circumstance of the Africans being removed a stage or two above the savages of North America, will render the colonization of Africa much easier than that of America:—we draw directly the opposite conclusion. The Indians of North America had nowhere taken possession of the soil; they were wanderers over the face of the country; their titles could be extinguished for slight considerations; and it is ever melancholy to reflect that their habits of improvidence and of intoxication, and even their cruel practices in war, have all been (such has been for them the woeful march of events,) favorable to the rapid increase of the whites, who have thus been enabled to exterminate the *red men*, and take their places.

The natives of Africa exist in the rude agricultural state, much more numerous than the natives of America. Their titles to land will be extinguished with much more difficulty and expense. The very first contact with our colony will carry to them the whole art and implements of war.† As our colonists spread and press upon them, border wars will arise; and in vain will the attempt be made to extirpate the African nations, as we have the Indian tribes: every inhabitant of Liberia who is taken prisoner by his enemy, will be consigned, according to the universal practice of Africa, to the most wretched slavery either in Africa or the West Indies. And what will our colony do? Must they murder, while their enemies enslave? Oh, no, it is too cruel, and will produce barbarizing and exterminating wars. Will they spare the prisoners of war? No! There does not and never will exist a people on

* Perhaps it may be said, that all these things may be avoided in our colonies, by wise management and proper caution. To this we answer, that in speculating upon the destiny of multitudes or nations, we must embrace within our calculation all the elements as they actually exist—civil, political, moral, and physical—and our deductions to be true, must be taken, not from the *beau ideal* which a vivid imagination may sketch out, but from the *average* of concomitant circumstances. It would be a poor apology which a statesman could offer, for the failure of a certain campaign which he had planned, to say that he had calculated that every officer in the army was a Napoleon or a Cesar, and that every regiment was equal to Cesar's 10th Legion or the Imperial guard of Napoleon. The physicians say there is not much danger to be apprehended from Cholera, when due caution and prudence are exercised. Yet, we apprehend it would be a very unfair conclusion if we were to assert, that when the Cholera breaks out in Charleston there will not be *one* single death,—and yet we have just as much right to make this assertion, as to say that our colony in Africa will be free from all the accidents, plagues and calamities to which all such establishments have ever been subjected.

† Powder and fire-arms formed material items in the purchase of Liberia.

earth, who would tamely look on and see their wives, mothers, brothers, and sisters, ignominiously enslaved, and not resent the insult. What, then, will be done? Why, they will be certain to enslave too; and if domestic slavery should be interdicted in the colony, it would be certain to encourage the slave trade;* and if we could ever look forward to the time when the slave trade should be destroyed, then the throwing back of this immense current upon Africa would inundate all the countries of that region. It would be like the checking of the emigration from the northern hives upon the Roman world. The northern nations, in consequence of this check, soon experienced all the evils of a redundant population, and broke forth with their redundant numbers in another quarter; both England and France were overrun, and the repose of all Europe was again disturbed. So, would a sudden check to the African slave trade, cause the redundant population of Africa to break in, like the Normans and the Danes, on the abodes of civilization situated in their neighborhood. Let, then, the real philanthropist ponder over these things, and tremble for the fate of colonies which may be imprudently planted on the African soil. The history of the world has too conclusively shown, that two races, differing in manners, customs, language, and civilization, can never harmonize upon a footing of equality. One must rule the other, or exterminating wars must be waged. In the case of the savages of North America, we have been successful in exterminating them; but in the case of African nations, we do think, from a view of the whole subject, that our colonists will most probably be the victims; but the alternative is almost equally shocking, should this not be the case. They must, then, be the exterminators or enslavers of all the nations of Africa with which they come into contact. The whole history of colonization, indeed, presents one of the most gloomy and horrific pictures to the imagination of the genuine philanthropist which can possibly be conceived. The many Indians who have been murdered, or driven in despair from the haunts and hunting grounds of their fathers—the heathen driven from his heritage, or hurried into the presence of his God in the full blossom of all his heathenish sins—the cruel slaughter of Ashantees—the murder of Burmese—all, *at* but too eloquently tell the misery and despair portended by the advance of civilization to the savage and the pagan, whether in America, Africa, or Asia. In the very few cases where the work of desolation ceased, and a commingling of races ensued, it has been found that the civilized man has sunk down to the level of barbarism, and there has ended the mighty work of civilization! Such are the melancholy pictures which sober reason is constrained to draw of the future destinies of our colony in Africa. And what, then, will become of that grand and glorious idea of carrying religion,

* We fear our colony at Liberia is not entirely free from this stain even now; it is well known that the British colony at Sierra Leone has frequently aided the slave trade.

intelligence, industry, and the arts, to the already wronged and injured Africa? It is destined to vanish, and prove worse than mere delusion. The rainbow of promise will be swept away, and we shall awake at last to all the sad realities of savage warfare and increasing barbarism. We have thus stated some of the principal difficulties and dangers accompanying a scheme of colonization, upon a scale as large as proposed in the Virginia Legislature. We have said enough to show, that if we ever send off 6000 per annum, we must incur an expense far beyond the purchase money.

The expense of deportation to Africa we have estimated at thirty dollars; but when there is taken into the calculation the further expense of collecting in Virginia,* of feeding, protecting, &c., in Africa, the amount swells beyond all calculation. Mr. Tazewell, in his able Report on the colonization of free people of colour on the African coast, represents this expense as certainly amounting to one hundred dollars; and judging from actual experience, was disposed to think two hundred dollars would fall below the fair estimate. If the Virginia scheme shall ever be adopted, we have no doubt that both these estimates will fall below the real expense. The annual cost of removing 6000, instead of being \$1,380,000, will swell beyond \$2,400,000, an expense sufficient to destroy the entire value of the whole property of Virginia. Voltaire, in his Philosophical Dictionary, has said, that such is the inherent and preservative vigour of nations, that governments cannot possibly ruin them; that almost all governments which had

* Even supposing the number of blacks, to be annually deported, should ever be fixed by the State, the difficulty of settling upon a proper plan of purchase and collection, will be infinitely greater than any man would be willing to admit, who has not seriously reflected on the subject, and the *apple of discord* will be thrown into the Virginia Legislature the moment it shall ever come to discuss the details. Suppose, for example, 6000 are to be sent off annually, will you send negro buyers through the country to buy up slaves wherever they can be bought, until 6000 are purchased? If you do, you will inevitably gather together the very *dregs* of creation, the most *vicious*, the most *worthless* and the most *idle*, for these alone will be sold! a frightful population, whose multitudes when gathered together and poured upon the infant settlements in Africa, will be far more destructive than the *Lava flood* from the Volcano. Again, some portions of the state might sell cheaper than others, and an undue proportion of slaves would be purchased from these quarters, and cause the system to operate unequally. Will you divide the state into sections, and purchase from each according to black population? Then, what miserable sectional controversy, should we have in the state? What dreadful grumbling in the west! Moreover, the same relative numbers abstracted from a very dense and a very sparse black population, will produce a very different effect on the labor market. Thus, we will suppose along the margin of the James River, from Richmond to Norfolk, the blacks are 20 for 1 white, and that in some county beyond the Blue Ridge, this proportion is reversed. Suppose farther, that a 20th of the blacks are to be bought up and sent off, this demand will have but a slight effect on the labor market in the county beyond the Ridge, because it calls for only one in 400 of the population; whereas the effect would be great along the James River, as it would take away one in 21 of the population. The slaves, in every section, would command a different price; and we should be obliged to establish our *Octroi* and *Douanier*, and tax or prevent the migration of negroes from one section to another. But we will not pursue further the examination of mere details, which do not fall within our original design. It will be discovered from even a slight analysis, that every single branch of this gigantic scheme of folly, like the teeth of the fabled Dragon, will bring you forth an *armed man* to arrest your progress.

been established in the world had made the attempt, but had failed. If the sage of France had lived in our days, he would have had a receipt furnished by some of our philanthropists, by which this work might have been accomplished! We read in holy writ of one great emigration from the land of Egypt, and the concomitant circumstances should bid us well beware of an imitation, unless assisted by the constant presence of Jehovah. Ten plagues were sent upon the land of Egypt before Pharaoh would consent to part with the Israelites, the productive laborers of his kingdom. But a short time convinced him of the heavy loss which he sustained by their removal, and he gave pursuit; but God was present with the Israelites—He parted the waters of the Red Sea for *their* passage, and closed them over the Egyptians—He led on his chosen people through the wilderness, testifying his presence in a pillar of fire by night and a cloud of smoke by day—He supplied them with manna in their long journey, sending a sufficiency on the sixth for that and the seventh day. When they were thirsty the rocks poured forth waters, and when they finally arrived in the land of promise, after the loss of a generation, the mysterious will of heaven had doomed the tribes of Canaan to destruction; fear and apprehension confounded all their counsels; their battlements sunk down at the trumpet's sound; the native hosts, under heaven's command, were all slaughtered; and the children of Israel took possession of the habitations and property of the slaughtered inhabitants. The whole history of this emigration beautifully illustrates the great difficulties and hardships of removal to foreign lands of multitudes of people. And as a citizen of Virginia, we can never consent to so grand a scheme of colonization on the coast of Africa, until it is sanctioned by a *decree* of heaven, made known by signs, far more intelligible than an *eclipse* and *greenness* of the sun—till *manna* shall be rained down for the subsistence of our black emigrants—till seas shall be parted, and waters flow from rocks for their accommodation—till we shall have a leader like Moses, who, in the full confidence of all his piety and all his religion, can, in the midst of all the appalling difficulties and calamities by which he may be surrounded, speak forth to his murmuring people, in the language of comfort, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day."

But, say some, if Virginia cannot accomplish this work, let us call upon the general government for aid—let Hercules be requested to put his shoulders to the wheels, and roll us through the formidable *quagmire* of our difficulties. Delusive prospect! Corrupting scheme! We will throw all constitutional difficulties out of view, and ask if the federal government can be requested to undertake the expense for Virginia, without encountering it for the whole slave holding population?—And then, whence can be drawn the funds to purchase more than 2,000,000 of slaves, worth at the lowest calculation \$ 400,000,000; or if the increase alone be sent

off, can Congress undertake annually to purchase at least 60,000 slaves at an expense of \$ 12,000,000, and deport and colonize them at an expense of twelve or fifteen millions more?*

But the fabled hydra would be more than realized in this project. We have no doubt that if the United States in good faith should enter into the slave markets of the country, determined to purchase up the whole annual increase of our slaves, so unwise a project, by its artificial demand, would immediately produce a rise in this property, throughout the whole southern country, of at least 33 1-3 per cent. It would stimulate and invigorate the *spring* of black population, which, by its tremendous action, would set at naught the puny efforts of man, and like the Grecian matron, unweave in the night what had been woven in the day. We might well calculate upon an annual increase of at least four and an half per cent. upon our two millions of slaves, if ever the United States should create the artificial demand which we have just spoken of; and then, instead of an increase of 60,000, there will be 90,000, bearing the average price of \$ 300 each, making the enormous annual expense of purchase alone \$ 27,000,000 !—and difficulties, too, on the side of the colony, would more than enlarge with the increase of the evil at home. Our Colonization Society has been more than fifteen years at work; it has purchased, according to its friends, a district of country as congenial to the constitution of the black as any in Africa; it has, as we have seen, frequently over-supplied the colony with emigrants; and mark the *result*, for it is worthy of all observation, there are now not more than 2000 or 2500 inhabitants in Liberia! And these are alarmed lest the Southampton insurrection may cause such an emigration as to inundate the colony. When, then, in the lapse of time, can we ever expect to build up a colony which can receive sixty or ninety thousand slaves per annum? And if this should ever arrive, what guarantee could be furnished us that their ports would always be open to our emigrants? Would law or compact answer? Oh, no! Some legislator, in the plenitude of his wisdom, might arise, who could easily and *truly* persuade his countrymen that these annual importations of blacks were *nuisances*, and that the laws of God, whatever might be those of men, would justify their abatement. And the drama would be wound up in this land of promise and expectation, by turning the cannon's mouth against the liberated emigrant and deluded philanthropist. The scheme of colonizing our blacks on the coast of Africa, or any where else, by the United States, is thus seen to be more stupendously absurd than even the Virginia project. King Canute, the Dane, seated on the sea shore, and ordering the rising flood to recede from his royal feet, was not guilty of more vanity and presumption than the government of the United States would manifest, in the vain effort of removing and coloniz-

* We must recollect, that the expense of colonizing increases much more rapidly than in proportion to the simple increase of the number of emigrants.

ing the annual increase of our blacks. So far from being able to remove the whole annual increase every year, we shall not be enabled to send off a number sufficiently great, to check *even* the *geometrical rate of increase*. Our black population, is now producing 60,000 per annum, and next year, we must add to this sum 1800, which the increment alone, is capable of producing, and the year after, the increment upon the increment, &c. - Now, let us throw out of view for a moment, the idea of grappling with the whole annual increase, and see whether by colonization, we can expect to turn this geometrical increase into an arithmetical one. We will then take the annual increase, 60,000, as our capital, and it will be necessary to send off the increase upon this, 1800, to prevent the geometrical increase of the whole black population. Let us, then, for a moment, inquire whether the abolitionists can expect to realize this *petty advantage*.

Mr. Bacon admits, that 1000 emigrants now thrown on Liberia, would ruin it. We believe that every reflecting sober member of the Colonization Society, will acknowledge, that 500 annually, are fully as many as the colony can now receive. We will assume this number, though no doubt greatly beyond the truth; and we will admit further, (what we could easily demonstrate to be much too liberal a concession,) that the capacity of the colony for the reception of emigrants, may be made to enlarge in a geometrical ratio, equal to that of the rate of increase of the blacks in the United States. Now with these very liberal concessions on our part, let us examine into the effect of the colonization scheme. At the end of the first year, we shall have for the amount of the 60,000, increasing at the rate of $3\frac{1}{2}$ per cent. 61,800; and subtracting 500, we shall begin the second year, with the number of 61,300, which increasing at the rate of $3\frac{1}{2}$ per cent. gives 63,139 for the amount at the end of the second year. Proceeding thus, we obtain at the end of 25 years, for the amount of the 60,000, 101,208. The number taken away, that is the sum of $500 + 500 \times 1,003 + 500 \times 1,003^2$ &c. will be 18,197. It is thus seen, that in spite of the efforts of the colonization scheme, the bare annual increase of our slaves, will produce 41,208 more than can be sent off; which number of course must be added to the capital of 60,000;—and long, *very long*, before the colony in Africa upon our system of calculation even could receive the increase upon this accumulating capital, its capacity as a recipient would be checked by the limitation of territory and the rapid filling up of the population, both by immigration and natural increase. And thus by a simple arithmetical calculation, we may be convinced that the effort to check even the geometrical rate of increase, by sending off the increment upon the annual increase of our slaves, is greatly more than we can accomplish, and must inevitably terminate in disappointment,—more than realizing the fable of the Frog and the Ox,—for in this case we should have the frog *swelling*, not for the purpose of rivalling the ox in *size*, but to *swallow him down horns and all!!*

Seeing then, that the effort to send away the increase, on even the present increase of our slaves, must be vain and fruitless—how stupendously absurd must be the project, proposing to send off the whole increase, so as to keep down the negro population at its present amount! There are some things which man arrayed in all his “brief authority”—cannot accomplish, and this is one of them. Colonization schemers, big and busy in the management of all their *little machinery*, and gravely proposing it as an *engine* by which our black population may be sent to the now uncongenial home of their ancestors, across an ocean of thousands of miles in width, but too strongly remind us of the vain man, who in all the pomp and circumstance of power, ordered his servile attendants to stop the rise of ocean’s tide, by carrying off its accumulating waters. Emigration has rarely checked the increase of population, by directly lessening its number—it can only do it by the abstraction of capital and by paralyzing the spring of population,—and then it blights and withers the prosperity of the land. The population of Europe has not been thinned by emigration to the new world—the province of Andalusia in Spain, which sent out the greatest number of emigrants to the Islands and to Mexico and Peru, has been precisely the district in Spain which has increased its population most rapidly. Ireland now sends forth a greater number of emigrants, than any other country in the world; and yet the population of Ireland, is now increasing faster than any other population of Europe!

We hope, we have now said enough of these colonization schemes, to show that we can never expect to send off our black population, by their means,—and we cannot conclude without addressing a word of caution to the generous sons of the Old Dominion. It behooves them well to beware with what intent they look to the Federal Government, for aid in the accomplishment of these delusive—these *impracticable* projects. The guileful tempter of our original parents, seduced them with the offer of an *apple*, which proved their heaviest curse, drove them from the garden of Eden, and destroyed forever, their state of innocence and purity. Let Virginia beware then, that she be not tempted by the apple, to descend from that lofty eminence which she has hitherto occupied in our confederacy, and sacrifice upon the altar of misconceived interests—those pure political principles by which she has hitherto been so proudly characterised. This whole question of emancipation and deportation, is but too well calculated to furnish the political *lever*, by which Virginia is to be prised out of her natural and honorable position in the union, and made to sacrifice her noble political creed. We have witnessed with feelings of no common kind, the almost suppliant look cast towards the general government, by some of the orators in the Virginia debate. It has pained us to read speeches and pamphlets and newspaper essays, suggesting changes in the constitution, or at once boldly imploring without such changes, the action of the Federal Government. Unless the

sturdy patriots of Virginia stand forth, we fear indeed, that her noble principles will be swept away by the tide of corruption. The agitation of the slave question in the last Virginia Legislature, has already begun the work, and the consent of Virginia to receive federal aid in the scheme of emancipation and deportation, would complete it. As long as a state relies upon its own resources, and looks to no foreign quarter for aid or support, so long does she place herself without the sphere of temptation, and preserve her political virtue. This is one principal reason why Virginia has produced so many disinterested patriots—we will go further still, the generous, disinterested and noble character of southern politics generally, is in a great measure attributable to this very cause—the South has hitherto had nothing to ask of the Federal Government—she has been no dependent, no expectant at the door of the Federal Treasury—she has never therefore, betrayed the interest of the Union, for some paltry benefit to herself. But let her once consent to supplicate the aid of the general government on this slave question—and that moment will she sacrifice her high political principles, and become a dependent on that government. When Virginia shall consent to receive this boon, her hands will be tied forever, the *emancipating* interest will be added to the *internal improvement* and *Tariff* interests, and Virginia can no more array herself against the torrent of federal oppression; hitched to the car of the Federal Government, she will be ignominiously dragged forward, a conscience-stricken partner in the unholy alliance for oppression; and in that day, the genuine patriot, may well cast a longing, lingering look back to the days of purer principles, and “sigh for the loss of Eden.” And in this melancholy saddening retrospect, he will not have the poor consolation left, of seeing his once noble state, reap the paltry reward, which had so fatally tempted her to an abandonment of all her principles. Can any reflecting man, for a moment believe, that the North and West, forming the majority in our confederacy, would ever *seriously* consent to that enormous expenditure which would be necessary to carry into effect, this gigantic colonization scheme—a scheme whose direct operation would be, to take away that *very labor*, which now bears the burthen of federal exactions—a scheme whose operation would be to dry up the sources of that *very revenue*, upon which its success entirely depends!! Vain and delusive hope! Not one negro slave will ever be sent away from this country by federal funds—and heaven forbid there ever should,—and yet we fear the longing, lingering hope, will corrupt the pure principles of many a deluded patriot.

We have thus examined fully this scheme of emancipation and deportation, and trust we have satisfactorily shown, that the whole plan is utterly impracticable, requiring an expense and sacrifice of property far beyond the entire resources of the state and federal governments. We shall now proceed to inquire, whether we can emancipate our slaves with permission that they remain among us.

Emancipation without Deportation.

[We candidly confess, that we look upon this last mentioned scheme as much more practicable and likely to be forced upon us, than the former. We consider it at the same time so fraught with danger and mischief both to the whites and blacks—so utterly subversive of the welfare of the slave holding country, in both an economical and moral point of view, that we cannot, upon any principle of right or expediency, give it our sanction.] Almost all the speakers in the Virginia Legislature seemed to think there ought to be no emancipation without deportation. Mr. Clay, too, in his celebrated Colonization speech of 1830, says, “If the question were submitted whether there should be immediate or gradual emancipation of all the slaves in the United States, without their removal or colonization, painful as it is to express the opinion, *I have no doubt that it would be unwise to emancipate them.* I believe, that the aggregate of evils which would be engendered in society, upon the supposition of general emancipation, and of the liberated slaves remaining principally among us, would be greater than *all* the evils of slavery, great as they unquestionably are.” [Even the northern philanthropists themselves admit, generally, that there should be no emancipation without removal.] Perhaps, then, under these circumstances, we might have been justified in closing our review with a consideration of the colonization scheme; but as we are anxious to survey this subject fully in all its aspects, and to demonstrate upon every ground the complete justification of the whole southern country in a further continuance of that system of slavery which has been originated by no fault of theirs, and continued and increased contrary to their most earnest desires and petitions, we have determined briefly to examine this scheme likewise. As we believe the scheme of deportation *utterly* impracticable, we have come to the conclusion that in the present great question, the real and decisive line of conduct is either *abolition without removal*, or a *steady perseverance* in the system now established. “Paltry and timid minds,” says the present Lord Chancellor of England on this very subject, “shudder at the thought of *mere inactivity*, as cowardly troops tremble at the idea of calmly waiting for the enemy’s approach. Both the one and the other hasten their fate by relentless and foolish movements.”

(The great ground upon which we shall rest our argument on this subject is, *that the slaves, in both an economical and moral point of view, are entirely unfit for a state of freedom among the whites*; and we shall produce such proofs and illustrations of our position, as seem to us perfectly conclusive. That condition of our species from which the most important consequences flow, says Mr. Mill the Utilitarian, is the necessity of labor for the supply of the fund of our necessities and conveniences. It is this which influences, perhaps more than any other, even our moral and religious character, and determines more than every thing else besides, the social

and political state of man. It must enter into the calculations of not only the political economist, but even of the metaphysician, the moralist, the theologian, and politician.

We shall therefore proceed at once to inquire what effect would be produced upon the slaves of the South in an economical point of view, by emancipation with permission to remain—whether the *voluntary* labor of the freedman would be as great as the *involuntary* labor of the slave? Fortunately for us this question has been so frequently and fairly subjected to the test of experience, that we are no longer left to vain and fruitless conjecture. Much was said in the legislature of Virginia about superiority of free labor over slave, and perhaps under certain circumstances this might be true; but in the present instance, the question is between *the relative amounts of labor which may be obtained from slaves before and after their emancipation*. Let us then first commence with our country, where it is well known to every body, that slave labor is vastly more efficient and productive, than the labor of free blacks.

Taken as a whole class, the latter must be considered the most worthless and indolent of the citizens of the United States. It is well known that throughout the whole extent of our Union, they are looked upon as the very *drones* and *pests* of society. Nor does this character arise from the disabilities and disfranchisement by which the law attempts to guard against them. In the non-slave-holding states, where they have been more elevated by law, this kind of population is in a worse condition and much more troublesome to society, than in the slave holding, and especially in the planting states. Ohio, some years ago, formed a sort of land of promise for this deluded class, to which many repaired from the slave holding states; and what has been the consequence? They have been most harshly expelled from that state and forced to take refuge in a foreign land. Look through all the Northern States, and mark the class upon whom the eye of the police is most steadily and constantly kept—see with what vigilance and care they are hunted down from place to place—and you cannot fail to see, that idleness and improvidence are at the root of all their misfortunes. Not only does the experience of our own country illustrate this great fact, but others furnish abundant testimony.

“The free negroes,” says Brougham, “in the West Indies, are, with a very few exceptions, chiefly in the Spanish and Portuguese settlements, equally averse to all sorts of labor which do not contribute to the supply of their immediate and most urgent wants. Improvident and careless of the future, they are not actuated by that principle which inclines more civilized men to equalize their exertions at all times, and to work after the necessaries of the day have been procured, in order to make up for the possible deficiencies of the morrow; nor has their intercourse with the whites taught them to consider any gratification as worth obtaining, which cannot be procured by slight exertion of desultory and ca-

precious industry.”* In the Report of the Committee of the Privy Council in Great Britain, in 1788, the most ample proof of this assertion is brought forward. In Jamaica and Barbadoes, it was stated, that free negroes were never known to work for hire, and they have all the vices of the slaves. Mr. Braithwait the agent for Barbadoes, affirmed, that if the slaves in that Island were offered their freedom on condition of working for themselves, not one-tenth of them would accept it. In all the other colonies the statements agree most accurately with those collected by the Committee of the Privy Council. “M. Malouet, who bore a special commission from the present government to examine the character and habits of the Maroons in Dutch Guiana, and to determine whether or not they were adapted to become hired laborers, informs us that they will only work one day in the week, which they find abundantly sufficient in the fertile soil and genial climate of the New World, to supply all the wants that they have yet learnt to feel. The rest of their time is spent in absolute indolence and sloth. ‘*Le repos,*’ says he, ‘*et l’oisivete sont devenus dans leur etat social leur unique passion.*’ He gives the very same description of the free negroes in the French colonies, although many of them possess lands and slaves. The spectacle, he tells us, was never yet exhibited of a free negro supporting his family by the culture of his little property. All other authors agree in giving the same description of free negroes in the British, French, and Dutch colonies, by whatever denomination they may be distinguished, whether Maroons, Caribes, free blacks, or fugitive slaves. The Abbe Raynal, with all his ridiculous fondness for savages, cannot, in the present instance, so far twist the facts according to his fancies and feelings, as to give a favorable portrait of this degraded race.”†

From these facts, it would require no great sagacity to come to the conclusion, that slave cannot be converted into free labor without imminent danger to the prosperity and wealth of the country where the change takes place—and in this particular it matters not what may be the color of the slave. In the commencement of the reign of Charles V., the representations of Las Casas determined Cardinal Ximenes, the prime minister of Charles, to make an experiment of the conversion of slave labor into free; and for this purpose pious commissioners were sent out, attended by Las Casas himself, for the purpose of liberating the Indian slaves in the New World. Now mark the result—these commissioners, chosen from the cloister, and big with real philanthropy, repaired to the Western World intent upon the great work of emancipation. “Their ears,” says Robertson, “were open to information from every quarter—they compared the different accounts which they received—and after a *mature* consideration of the

* Brougham's Colonial Policy, Book IV. sec. 1.

† Brougham's Colonial Policy.

whole, they were fully satisfied that the state of the colony rendered it *impossible* to adopt the plan proposed by Las Casas, and recommended by the Cardinal. They plainly perceived, that no allurements were so powerful as to surmount the natural aversion of the Indians to any laborious effort, and that nothing but the authority of a master could compel them to work; and if they were not kept constantly under the eye and discipline of a superior, so great were their natural listlessness and indifference, that they would neither attend to religious instruction, nor observe those rights of Christianity which they had been already taught. Upon all these accounts the superintendents found it *necessary* to tolerate *repartimientos*, and to suffer the Indians to remain under subjection to their Spanish masters."* In the latter part of his reign, Charles, with most imprudent and fatal decision, proclaimed the immediate and universal emancipation of all the Indians—and precisely what any man of reflection might have anticipated resulted. Their industry and freedom were found entirely incompatible. The alarm was instantly spread over the whole Spanish colonies. Peru, for a time lost to the monarchy, was only restored by the repeal of the obnoxious law; and in New Spain quiet was only preserved by a combination of the governor and subjects to suspend its execution. During the mad career of the French revolution, the slaves in the French colonies were for a time liberated, and even in Cayenne, where the experiment succeeded best in consequence of the paucity of slaves, it completely demonstrated the superiority of slave over free black labor; and generally the re-establishment of slavery was attended with the most happy consequences, and even courted by the negroes themselves, who became heartily tired of their short lived liberty. Of the great experiment which has been recently made in Colombia and Guatemala, we shall presently speak. We believe it has completely proved the same well established fact—the great superiority of slave over free negro labor.

Mr. Clarkson, in his pamphlet on Slavery, has alluded in terms of high commendation to an experiment made in Barbadoes, on Mr. Steele's plantation, which he contends has proved the safety and facility of the transition from slave to free labor. It seems Mr. Steele parcelled out his land among his negroes, and paid them wages for their labor. Now, we invite particularly the attention of our readers to the following extracts from the letter of Mr. Sealy, a neighbor of Mr. Steele, which will not only serve to establish our position, but afford an illustration of the melancholy fact, that the best of men cannot be relied on when under the influence of prejudice and passion. "It so happened," says Mr. Sealy, "that I resided on the nearest adjoining estate to Mr. Steele, and superintended the management of it myself for many years; I had therefore a better opportunity of forming an opinion than Mr. Clarkson can have—he has read Mr. Steele's account—I witness

* Robertson's America, vol. 1, p. 123.

sed the operations and effects of his plans. He possessed one of the largest and most seasonable plantations, in a delightful part of the island; with all these advantages his estate was never in as good order as those in the same neighborhood, and the crops were neither adequate to the size and resources of the estate, nor in proportion to those of other estates in the same part of the island. Finally, after an experiment of thirty years under Mr. Steele, and his executor, Mr. T. Bell, Mr. Steele's debts remained unpaid, and the plantation was sold by a decree of the Court of Chancery. After the debts and costs of suit were paid, very little remained out of £45,000 to go to the residuary legatees.

"It was very well known that the negroes rejoiced when the change took place, and thanked their God that they were relieved from the copyhold system. Such was the final result and success that attended this system, which has been so much eulogized by Mr. Clarkson. After the estate was sold and the system changed, I had equally an opportunity of observing the management, and certainly the manifest improvement was strong evidence in favor of the change. Fields which had been covered with bushes for a series of years; were brought into cultivation, and the number of pounds of sugar was in some years more than doubled under the new management; the provision crops also were abundant; consequently the negroes and stock were amply provided for." Again; the Attorney General of Barbadoes corroborates the statements of Mr. Sealy in the most positive terms: he says, "I was surprised to see it asserted lately in print, that his, Mr. Steele's plantation, succeeded well under that management. *I know it to be false.* It failed considerably; and had he lived a few years longer, he would have died not worth a *farthing*. Upon his death they reverted to the old system, to which the slaves readily and willingly returned; the plantation now succeeds, and the slaves are contented and happy, and think themselves much better off than under the copyhold system, for their wages would not afford them many comforts which they have now."* (Upon this subject see No. LX. *London Quarterly. ART. West India Colonies.*) But a short time since, a highly respectable, and one of the most intelligent farmers of Virginia, informed us that he had-actually tried, upon a much smaller scale, a similar experiment, and that it entirely failed; the

*If it were not that the experiment would be too dangerous and costly, we would have no objection to see our slaves gratified with the enjoyment of freedom for a short time. There is no doubt but that they, like the Poles, Livonians, &c., and the negroes of Mr. Steele, would soon sigh again for a master's control, and a master's support and protection. It is a well known fact, that upon the borders of the free states, our slaves are not as much disposed to elope, as those who are situated farther off, and the reason is, they are near enough to witness the condition of the free black laborer, and they know it is far more wretched than their own. A citizen of the west, who is as well acquainted with this whole subject as any other in the state, or in the United States, informed us a short time since that the slaves of Botetourt and Montgomery, were much more disposed to elope and settle in Ohio than those of Cabel and Mason, situated on the borders—because the former are not so well acquainted with the real condition of the free black as the latter.

negroes, devoid of judgment and good management, became lazy and improvident, and every time one was so unfortunate as to fall sick, it immediately became necessary to support him. The whole plan soon disgusted the master, and proved that the free labor system would not answer for the best of our negroes; for those he tried were his best. Now these experiments were the more conclusive, because the master reserved the right of reimposing slavery upon them in case the experiment should not meet his approbation: every stimulus was thus offered, in case their freedom were really desirable, to work hard, but their natural indolence and carelessness triumphed over love of liberty, and demonstrated the fact, that free labor made out of slave, is the worst in the world.

So far we have adduced instances from among mixed populations alone. Some have imagined that the indolence of the liberated black in these cases, has arisen entirely from the presence of the whites, acknowledged to be the superior race both by law and custom; that consequently if the blacks could be freed from the degrading influence exerted by the mere pressure of the whites, they would quickly manifest more desire to accumulate and acquire all the industrious habits of the English operative or New-England laborer. Although this is foreign to our immediate object, which is to prove the inefficacy of free black labor in our country, where of course whites must always be present, we will nevertheless examine this opinion, because it has been urged in favor of that grand scheme of colonization recommended by some of the orators in the Virginia Legislature. Our own opinion is that the presence of the whites ought rather to be an incentive and encouragement to labor. Habits of industry are more easily acquired when all are busy and active around us. A man feels a spirit of industry and activity stir within him, from moving amongst such societies as those of Marseilles, Liverpool, and New-York, where the din of business and bustle assails his ears at every turn, whereas he soon becomes indolent and listless at Bath or Saratoga. Why then are our colored free men so generally indolent and worthless among the industrious and enterprising citizens of even our northern and New-England states? It is because there is an inherent and intrinsic cause at work, which will produce its effect under all circumstances. In the free black, the principle of idleness and dissipation triumphs over that of accumulation and the desire to better our condition; the animal part of the man gains the victory over the *moral*; and he consequently prefers sinking down into the listless inglorious repose of the brute creation, to rising to that energetic activity which can only be generated amid the multiplied, refined and artificial wants of civilized society. The very conception which nine slaves in ten have of liberty, is that of idleness and sloth with the enjoyment of plenty; and we are not to wonder that they should hasten to practice upon their theory so soon as liberated. But the experiment has been sufficiently tried

to prove most conclusively that the free black will work nowhere except by compulsion.

St. Domingo is often spoken of by philanthropists and schemers; the trial has there been made upon a scale sufficiently grand to test our opinions, and we are perfectly willing to abide the result of the experiment.

The main purpose of the mission of Consul General M'Kenzie to Hayti, by the British government, was to clear up this very question. We have made every exertion to procure the very valuable notes of that gentleman on Hayti, but have failed: we are therefore obliged to rely upon the eighty-ninth number of the *London Quarterly*, in one article of which, mention is made of the result of M'Kenzie's observations. "By all candid persons," says the *Review*, "the deliberate opinion which that able man has formed from careful observation, and the whole tenor of the evidence he has furnished, will be thought conclusive. Such invincible repugnance do the free negroes of that island feel to labor, that the system of the *code rural* of 1826, about the genuineness of which so much doubt was entertained a few years ago, is described as falling little short of the compulsion to which the slaves had been subjected previous to their emancipation. 'The consequences of delinquency,' he says, 'are heavy fine and imprisonment, and the provisions of the law are as despotic as can well be conceived.' He afterwards subjoins:—'Such have been the various modes for inducing or compelling labor for nearly forty years. It is next necessary to ascertain as far as it is practicable, the degree of success which has attended each; and the only mode with which I am acquainted, is to give the returns of the exported agricultural produce during the same period, marking, where it can be done, any accidental circumstance that may have had an influence.' He then quotes the returns at length, and observes—'There is one decided inference from the whole of these six returns, viz. the positive decrease of cane cultivation in all its branches—the diminution of other branches of industry, though not equally well marked, is no less certain, than that articles of spontaneous growth maintain, if not exceed, their former amount.' We may further add, that even the light labor required for trimming the planting coffee trees, has been so much neglected, that the export of coffee in 1830, falls short of that of 1829, by no less than 10,000,000 pounds." (*See London Quarterly Review, No. 89, Art. West India Question.*)

We subjoin here, to exhibit the facts asserted by Mr. M'Kenzie in a more striking manner, a tabular view of some of the principal exports from St. Domingo, during her subjection to France, and during the best years of the reigns of Toussaint, Dessalines, and Boyer,* upon the authority of James Franklin on the Present State of Hayti:

* It is known that under Boyer there was a union of the Island under one government.

Produce.	French.	Toussaint.	Dessalines.	Boyer.
	1791.	1802.	1804	1822.*
Sugar,	163,405,220 lbs.	53,400,000 lbs.	47,600,000 lbs.	552,541 lbs.
Coffee,	68,151,180	34,370,000	31,000,000	35,117,834
Cotton,	6,286,126	4,050,000	3,000,000	891,950

There has been a gradual diminution of the amount of the products of Hayti since 1822. In 1825 the whole value of exports was about \$8,000,000, more than \$1,000,000 less than in 1822, and the revenue of the island was not equal to the public expenditure. Is not this fair experiment for forty years, under more favorable circumstances than any reasonable man had a right to anticipate, sufficient to convince and overwhelm the most sceptical as to the unproductiveness of slave labor converted into free labor?

But the British colony at Sierra Leone is another case in point, to establish the same position. Evidence was taken in 1830 before a committee of the House of Commons. Captain Bullen, R. N. stated that at Sierra Leone they gave the blacks a portion of land to cultivate, and they cultivate *just as much* as will keep them and not *an inch* more. Mr. Jackson, one of the judges of the mixed commission court, being asked—"Taking into consideration the situation of Sierra Leone, and the attention paid by government to promote their comfort, what progress have they made towards civilization or the comforts of civilized life?" makes this answer—"I should say very inadequate to the efforts which have been made to promote their comfort and civilization." Captain Spence, being asked a similar question, replies—"I have formed a very indifferent opinion as to their progress in industry. I have not been able to observe that they seem inclined to cultivate the country farther than vegetables and things of that kind. They do not seem inclined to cultivate for exportation. Their wants are very few, and they are very wild; and their wants are supplied by the little exertion they make. They have sufficient to maintain them in clothing and food, and these are all their wants."

Our own colony upon the coast of Africa proves too the same fact. It has been fed slowly and cautiously with emigrants, and yet Mr. Ashmun's intreaties to colonization-friends in the United States, to recollect that rice did not grow spontaneously in Africa, to send out *laboring men* of good character, &c., but too conclusively show, in spite of the colored and exaggerated statements of prejudiced friends, the great difficulty of making the negroes work in even Liberia;† and we have no doubt that if 6000 or 60,000

* The other years give the returns for the French part of the Island, this for the Spanish and French, and ought therefore to be proportionably greater.

† We understand from most undoubted authority, that Mr. Barbour, a *negro gentleman* from Liberia, who lately visited the Virginia Springs for the purpose of re-establishing his health, which had given way under the deleterious influence of an African climate, bears most unequivocal testimony to the idleness of the blacks in Liberia—thinks the statements which have been generally given of the colony greatly exaggerated—considers it a partial failure at least; and laughs at the idea of its being made a recipient for the immense and rapidly increasing mass of our whole black population.

could be colonized annually in Africa, there would not be a more worthless and indolent race of people upon the face of the globe than our African colonies would exhibit.

We have now, we think, proved our position that slave labor in an economical point of view, is far superior to free negro labor; and have no doubt that if an immediate emancipation of the negroes were to take place, the whole southern country would be visited with an immediate general famine, from which the productive resources of all the other states of the Union could not deliver them.

It is now easy for us to demonstrate the second point in our argument—that the slave is not only *economically* but *morally* unfit for freedom. And first, idleness and consequent want, are of themselves sufficient to generate a catalogue of vices of the most mischievous and destructive character. Look to the penal prosecutions of every country, and mark the situation of those who fall victims to the laws. And what a frightful proportion do we find among the indigent and idle classes of society! Idleness generates want—want gives rise to temptation—and strong temptation makes the villain. The most appropriate prayer for frail imperfect man, is, “lead us not into temptation.” Mr. Archer of Virginia well observed in a speech before the Colonization Society, that “the free blacks were destined by an insurmountable barrier—to the want of occupation—thence to the want of food—thence to the distresses which ensue that want—thence to the settled deprivation which grows out of those distresses, and is nursed at their bosoms; and this condition *was not casualty but fate*. The evidence was not speculation in political economy—it was geometrical demonstration.”

We are not to wonder that this class of citizens should be so depraved and immoral. An idle population will always be worthless; and it is a mistake to think that they are only worthless in the Southern States, where it is erroneously supposed the slavery of a portion of their race depresses them below their condition in the free states: on the contrary, we are disposed rather to think their condition better in the slave than the free states. Mr. Everett, in a speech before the Colonization Society, during the present year, says, “they (the free blacks) form in Massachusetts about one-seventy-fifth part of the population; *one-sixth of the convicts in our prisons are of this class*.” The average number of annual convictions in the state of Virginia, estimated by the late Governor Giles, from the penitentiary reports, up to 1829, is seventy-one for the whole population—making one in every sixteen thousand of the white population, one in every twenty-two thousand of the slaves, and one for every five thousand of the free colored people. Thus, it will be seen, that crimes among the free blacks are more than three times as numerous as among the whites, and four and a half times more numerous than among the slaves. But although the free blacks have thus much the largest proportion of crime to

answer for, yet the proportion is not so great in Virginia as in Massachusetts. Although they are relatively to the other classes more numerous, making the one-thirtieth of the population of the state, not one-eighth of the whole number of convicts are from among them in Virginia, while in Massachusetts there is one-sixth. We may infer, then, they are not so degraded and vicious in Virginia, a slave-holding state, as in Massachusetts, a non-slave-holding state. But there is one fact to which we invite particularly the attention of those philanthropists who have the elevation of southern slaves so much at heart—that *the slaves in Virginia furnish a much smaller annual proportion of convicts than the whites, and among the latter a very large proportion of the convicts consist of foreigners or citizens of other states.*

There is one disadvantage attendant upon free blacks, in the slave holding states, which is not felt in the non-slave-holding. In the former they corrupt the slaves, encourage them to steal from their masters by purchasing from them, and they are, too, a sort of moral conductor by which the slaves can better organize and concert plans of mischief among themselves.

So far we have been speaking of the evils resulting from mere idleness; but there are other circumstances which must not be omitted in an enumeration of the obstacles to emancipation. The blacks have now all the habits and feelings of slaves, the whites have those of masters; the prejudices are formed, and mere legislation cannot remove them. "Give me," said a wise man, "the formation of the habits and manners of a people, and I care not who makes the laws." Declare the negroes of the South free to-morrow, and vain will be your decree until you have prepared them for it; you depress, instead of elevating. The law would, in every point of view, be one of the most cruel and inhumane which could possibly be passed. The law would make them freemen, and custom or prejudice, we care not which you call it, would degrade them to the condition of slaves; and soon should we see, that "it is happened unto them, according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." "*Ne quid nimis,*" should be our maxim; and we must never endeavor to elevate beyond what circumstances will allow. It is better that each one should remain in society in the condition in which he has been born and trained, and not to mount too fast without preparation. If a Virginia or South Carolina farmer wished to make his *overseer* perfectly miserable, he could not better do it, than by persuading him that he was not only a freeman, but a *polished gentleman* likewise, and consequently, induce him to enter his drawing room. He would soon sigh for the fields, and less polished but more suitable companions. Hence, in the southern states the condition of the free blacks is better than in the northern; in the latter he is told that he is a freeman and entirely equal to the white, and prejudice assigns to him a degraded station—light is furnished him by which to view

the interior of the fairy palace which is fitted up for him, and custom expels him from it, after the law has told him it was his. He consequently leads a life of endless mortification and disappointment. Tantalus like, he has frequently the cup to his lips, and imperious custom dashes it untasted from him. In the southern states, law and custom more generally coincide; the former makes no profession which the latter does not sanction, and consequently the free black has nothing to grieve and disappoint him.

We have already said, in the course of this review, that if we were to liberate the slaves, we could not, in fact, alter their condition—they would still be virtually slaves; talent, habit, and wealth, would make the white the master still, and the emancipation would only have the tendency to deprive him of those sympathies and kind feelings for the black which now characterize him. Liberty has been the heaviest curse to the slave, when given too soon; we have already spoken of the eagerness and joy with which the negroes of Mr. Steele, in Barbadoes, returned to a state of slavery. The east of Europe affords hundreds of similar instances. In 1791, Stanislaus Augustus, preparing a hopeless resistance to the threatened attack of Russia, in concert with the states, gave to Poland a constitution which established the complete personal freedom of the peasantry. The boon has never been recalled, and what was the consequence? "Finding," (says Jones, in his volume on Rents,) "their dependence on their proprietors for subsistence remained undiminished, the peasants showed no very grateful sense of the boon bestowed upon them; they feared they should now be deprived of all claim upon the proprietors for assistance, when calamity or infirmity overtook them. It is only since they have discovered that the *connexion* between them and the owners of the estates on which they reside is *little altered in practice*, and that their old masters very generally *continue*, from expediency or humanity, the occasional aid they formerly lent them, that they have become *reconciled* to their new character of freemen." "The Polish boors are, therefore, in *fact* still *slaves*," says Burnett, in his "View of the Present State of Poland," "and relatively to their political existence, absolutely subject to the will of their lord as in all the barbarism of the feudal times."—"I was once on a short journey with a nobleman, when we stopped to bait at a farm-house of a village. The peasants got intelligence of the presence of their lord, and assembled in a body of twenty or thirty to prefer a petition to him. I was never more struck with the appearance of these poor wretches, and the *contrast* of their condition with that of their master; I stood at a distance, and perceived that he did not yield to their supplication. When he dismissed them, I had the curiosity to inquire the object of their petition; and he replied, that they had begged for an increased allowance of land, on the plea that what they had was insufficient for their support. He added, 'I did not grant it them because their present allotment is the usual quantity, and as it has sufficed hith-

erto, so I know it will in time to come. Besides,' said he, 'if I give them more, I well know that it will not in *reality* better their circumstances.' Poland does not furnish a man of more humanity than the one who rejected this apparently reasonable petition; but it must be allowed that he had reasons for what he did. Those degraded and wretched beings, instead of hoarding the small surplus of their absolute necessities, are almost universally *accustomed to expend* it in that abominable spirit, which they call *schnaps*. It is incredible what quantities of this pernicious liquor are drunk by the peasant men and women. The first time I saw any of these withered creatures was at Dantzic. I was prepared, by printed accounts, to expect a sight of singular wretchedness; but I shrunk involuntarily from the sight of the reality. Some involuntary exclamation of surprise, mixed with compassion, escaped me; a thoughtless and a feelingless person (which are about the same thing) was standing by, 'Oh, sir,' says he, 'you will find plenty of such people as these in Poland; and you may strike them and kick them, or do what you please with them, and they will never resist you: they dare not.' Far be it from me to ascribe the feelings of this man to the more cultivated and humanized Poles; but such incidental and thoughtless expressions betray but too sensibly the general state of feeling which exists in regard to these oppressed men." The traveller will now look in vain, throughout our slaveholding country, for such misery as is here depicted; and in spite of all the tales told by gossiping travellers, he will find no master so relentless as the Polish proprietor, and no young man so "thoughtless" and "feelingless" as the young Pole above mentioned. But liberate our slaves, and in a very few years we shall have all these horrors and reproaches added unto us.

In Livonia, likewise, the serfs were prematurely liberated; and mark the consequences. Von Halen, who travelled through Livonia in 1819, observes, "along the high-road through Livonia are found, at short distances, filthy public houses, called in the country *Rhatcharuas*, before the doors of which are usually seen a multitude of wretched carts and sledges belonging to the peasants, who are so addicted to brandy and strong liquors* that they spend whole hours in those places. Nothing proves so much the state of barbarism in which those men are sunk, as the manner in which they received the decree issued about this time. These savages, unwilling to depend upon their own exertions for support, *made all the resistance in their power* to that decree, the execution of which was at length *intrusted to an armed force*." The Livonian peasants, therefore, received their new privileges yet more ungraciously than the Poles, though accompanied with the gift of property and secure means of subsistence, if they *chose to exert themselves*. By an edict of Maria Theresa, called, by the Hungarians, the

* We believe, in case of an emancipation of our blacks, that drunkenness would be among them like the destroying angel.

ubarium, personal slavery and attachment to the soil were abolished, and the peasants declared to be "*homines liberae transmigrations*;" and yet, says Jones, "the authority of the owners of the soil over the persons and property of their tenantry has been very imperfectly abrogated; the necessities of the peasants oblige them frequently to resort to their landlords for loans of food; they become laden with heavy debts, to be discharged by labor.* The proprietors retain the right of employing them at pleasure, paying them, in lieu of subsistence, about one-third of the actual value of their labor; and lastly, the administration of justice is still in the hands of the nobles; and one of the first sights which strikes a foreigner, on approaching their mansions, is a sort of low framework of posts, to which a serf is tied when it is thought proper to administer the discipline of the whip, for offences which do not seem grave enough to demand a formal trial."

Let us for a moment revert to the black republic of Hayti, and we shall see that the negroes have gained nothing by their bloody revolution. Mr. Franklin, who derives his information from personal inspection, gives the following account of the present state of the island:—"Oppressed with the weight of an overwhelming debt, contracted without an equivalent, with an empty treasury, and destitute of the ways and means for supplying it; the soil almost neglected, or at least very partially tilled; without commerce or credit. Such is the present state of the republic; and it seems almost impossible that, under the system which is now pursued, there should be any melioration of its condition, or that it can arrive at any very high state of improvement. Hence, there appears every reason to apprehend that it *will recede into irrecoverable insignificance, poverty, and disorder.*" (p. 265.) And the great mass of the Haytiens are virtually in a state of as abject slavery as when the island was under the French dominion. The government soon found it absolutely necessary to establish a system of compulsion in all respects as bad, and more intolerable, than when slavery existed. The *Code Henri* prescribed the most mortifying regulations, to be obeyed by the laborers of the island; *work was to commence at day light, and continue uninterruptedly till eight o'clock; one hour was then allowed to the laborer to breakfast on the spot; at nine work commenced again and continued until twelve, when two hours repose was given to the laborer; at two he commenced again, and worked until night.* All these regulations were enforced by severe penal enactments. Even Toussaint l'Ouverture, who is supposed to have had the welfare of the negroes as much at heart as any other ruler in St. Domingo, in one of his proclamations in the ninth year of the French republic,

* Almost all our free negroes will run in debt to the full amount of their credit. "I never knew a free negro," says an intelligent correspondent, in a late letter, "who would not contract debts, if allowed, to greater amount than he could pay; and those whom I have suffered to reside on my land, although good mechanics, have been generally so indolent and imprudent as to be in my debt at the end of the year, for provisions, brandy, &c., when I would allow it."

peremptorily directs—"all *free laborers*, men and women, now in a state of idleness, and living in towns, villages, and on other plantations than those to which they belong, with the intention to evade work, even those of both sexes who had not been employed in field labor since the revolution, *are required to return immediately to their respective plantations.*" And in article seven, he directs, that "the *overseers and drivers* of every plantation shall make it their business to inform the commanding officer of the district in regard to the conduct of the laborers *under their management*, as well as those who shall absent themselves from their plantations *without a pass*, and of those who residing on the plantations shall refuse to work; they shall be forced to go to the labor of the field, and if they prove obstinate, they shall be arrested and carried before the military commandant, in order to suffer the punishment above prescribed, according to the exigence of the case, the punishment being fine and imprisonment." And here is the boasted freedom of the negroes of St. Domingo;—the appalling vocabulary of "overseer," "driver," "pass," &c., is not even abolished. Slavery to the government and its military officers is substituted for private slavery; the black master has stepped into the shoes of the white; and we all know that he is the most cruel of masters, and more dreaded by the negro than any of the ten plagues of Egypt. We are well convinced, that there is not a single negro in the commonwealth of Virginia who would accept such *freedom*; and yet the happiest of the human race are constantly invited to sigh for such freedom, and to sacrifice all their happiness in the vain wish. But it is not necessary further to multiply examples; enough has already been said, we hope, to convince the most sceptical of the great disadvantage to the slave himself, of freedom, when he is not prepared for it. It is unfortunate, indeed, that prejudiced and misguided philanthropists so often assert as *facts*, what, on investigation, turns out not only false, but even hostile to the very theories which they are attempting to support by them. We have already given one example of this kind of deception, in relation to Mr. Steele. We will now give another.

"In the year 1760, the Chancellor Zamoyski," says Burnett, "enfranchised six villages in the Palatinate of Masovia. This experiment has been much vaunted by Mr. Coxe, as having been attended with all the good effects desired; and he asserts that the chancellor had, in consequence, enfranchised the peasants on all his estates. *Both of these assertions are false.* I inquired particularly of the son of the present Count Zamoyski respecting these six villages, and was grieved to learn, that the experiment had completely failed. The count said, that within a few years he had sold the estate; and added, I was glad to get rid of it from the trouble the peasants gave me. These degraded beings, on receiving their freedom, were overjoyed at they knew not what, having no distinct comprehension of what freedom meant; but merely a

rude notion that they may now do what they like.* They ran into every species of excess and extravagance which their circumstances admitted. Drunkenness, instead of being occasional, became almost perpetual; riot and disorder usurped the place of quietness and industry; the necessary labor suspended, the lands were worse cultivated than before; the small rents required of them they were often unable to pay." (*Burnett's View of Poland*, p. 105.) Indeed, it is a calamity to mankind, that zealous and overheated philanthropists will not suffer the truth to circulate, when believed hostile to their visionary schemes. Such examples as the foregoing ought to be known and attended to. They would prevent a great deal of that impatient silly action which has drawn down such incalculable misery, so frequently, upon the human family. "There is a time for all things," and nothing in this world should be done before its time. An emancipation of our slaves would check at once that progress of improvement, which is now so manifest among them. The whites would either gradually withdraw, and leave whole districts or settlements in their possession, in which case they would sink rapidly in the scale of civilization; or the blacks, by closer intercourse, would bring the whites down to their level. In the contact between the civilized and uncivilized man, all history and experience show, that the former will be sure to sink to the level of the latter. In these cases it is always easier to descend than ascend, and nothing will prevent the *facilis descensus* but slavery.

The great evil, however, of these schemes of emancipation, remains yet to be told. They are admirably calculated to excite plots, murders, and insurrections; whether gradual or rapid in their operation, this is the inevitable tendency. In the former case, you disturb the quiet and contentment of the slave who is left unemancipated; and he becomes the midnight murderer to gain that fatal freedom whose blessings he does not comprehend. In the latter case, want and invidious distinction will prompt to revenge. Two totally different races, as we have before seen, cannot easily harmonize together; and although we have no idea that any organized plan of insurrection or rebellion can ever secure for the black the superiority, even when free,† yet his idleness will produce want and worthlessness, and his very worthlessness and degradation will stimulate him to deeds of rapine and vengeance; he will oftener engage in plots and massacres, and thereby draw down on his devoted head the vengeance of the provoked whites. But one limited massacre is recorded in Virginia history; let her liberat  her slaves, and every year you would hear of insurrections and plots, and every day would perhaps record a murder; the

* Precisely such a notion as that entertained by the slaves of this country and the West Indies.

† Power can never be dislodged from the hands of the intelligent, the wealthy, and the courageous, by any plans that can be formed by the poor, the ignorant, and the habitually subservient; history scarce furnishes such an example.

melancholy tale of Southampton would not alone blacken the page of our history, and make the tender mother shed the tear of horror over her babe as she clasped it to her bosom; others of a deeper die would thicken upon us; those regions where the brightness of polished life has dawned and brightened into full day, would relapse into darkness, thick and full of horrors, and in those dark and dismal hours, we might well exclaim, in the shuddering language of the poet—

“Nox atra cava circumvolat umbra
 Quis cladem illius noctis, quis funera fando
 Explicit? * * * *
 Urbs antiqua ruit, multos dominata per annos
 Plurima perque vias sternuntur inertia passim
 Corpora per que domos, et religiosa deorum
 Limina. * * Crudelis ubique
 Luctus ubique pavor, et plurima mortis imago.”

Colombia and Guatemala have tried the dangerous experiment of emancipation, and we invite the attention of the reader to the following dismal picture of the city of Guatemala, drawn by the graphic pencil of Mr. Dunn—“With Lazaroni in rags and filth, a *colored population drunken and revengeful*, her females licentious and her males shameless, she *ranks as a true child of that accursed city*, which still remains as a living monument of the fulfilment of prophesy and the forbearance of God, the hole of every foul spirit, the cage of every unclean and hateful bird. The pure and simple sweets of domestic life, with its thousand tendernesses and its gentle affections, are here exchanged for the feverish joys of a dissipated hour;—and the peaceful home of love is converted into a theatre of mutual accusations and recriminations. This leads to violent excesses; *men carry a large knife in a belt, women one fastened in the garter. Not a day passes without murder*; on fast days and on Sundays, the average number killed is from four to five. From the number admitted in the hospital of St. Juan de Dios, it appears that in the year 1827, near fifteen hundred were stabbed, of whom from three to four hundred died.”* Thank Heaven no such scenes as these have yet been witnessed in our country. From the day of the arrival of the negro slaves upon our coast in the Dutch vessel, up to the present hour, a period of more than two hundred years, there have not perished in the whole southern country by the hands of slaves, a number of whites equal to the average annual stabbings in the city of Guatemala, containing a population of 30,000 souls!! “Nor is the freed African,” says Dunn, “one degree raised in the scale—*under fewer restraints, his vices display themselves more disgustingly;—insolent and proud, indolent and a liar*, he imitates only the vices of his superiors, and to the catalogue of his former crimes adds drunkenness and theft.” Do not all these appalling examples but too eloquently tell the consequences of emancipation, and bid us

* See Dunn's Sketches of Guatemala, in 1827 and 1828, pp. 95, 96, and 97.

well beware how we enter on any system which will be almost certain to bring down ruin and degradation on both the whites and the blacks?

But in despite of all the reasoning and illustrations which can be urged, the example of the northern states of our confederacy and the west of Europe afford, it is thought by some, conclusive evidence of the facility of changing the slave into the freeman. As to the former, it is enough to say that paucity of numbers,* uncongenial climate, and the state of agriculture to the north, together with the great demand of slaves to the south, alone accomplished the business. In reference to the west of Europe, it was the rise of the towns, the springing up of a middle class, and a change of agriculture, which gradually and silently effected the emancipation of the slaves, in a great measure through the operation of the selfish principle itself. Commerce and manufactures arose in the western countries, and with them sprang up a middle class of freemen, in the cities and the country too, which gradually and imperceptibly absorbed into its body all the slaves. But for this middle class, which acted as the *absorbent*, the slaves could not have been liberated with safety or advantage to either party. Now, in our southern country, there is no body of this kind to become the *absorbent*, nor are we likely to have such a body, unless we look into the vista of the future, and imagine a time when the south shall be to the north, what England now is to Ireland, and will consequently be *oberrun* with northern laborers, underbidding the *means of subsistence* which will be furnished to the negro: then *perhaps* such a laboring class, devoid of all pride and habits of lofty bearing, *may* become a proper *recipient* or *absorbent* for emancipated slaves. But even then we fear the effects of difference of color. The slave of Italy or France could be emancipated or escape to the city, and soon all records of his former state would perish, and he would gradually sink into the mass of freemen around him. But unfortunately the emancipated black carries a mark which no time can erase; he forever wears the indelible symbol of his inferior condition; *the Ethiopian cannot change his skin, nor the leopard his spots.*

In Greece and Rome, and we imagine it was so during the feudal ages, the domestic slaves were frequently among the most learned, virtuous, and intelligent members of society. Terence, Phædrus, Esop, and Epictetus were all slaves. They were frequently taught all the arts and sciences, in order that they might be more valuable to their masters. "Seneca relates," says Wallace in his *Numbers of Mankind*, "that Calvisius Labinus had many *anagnostæ* slaves, or such as were learned and could read to their masters, and that none of them were purchased under £807 5s. 10d. According to Pliny, Daphnis the grammarian cost £5651 10s. 10d. Ros-

* "There are more free negroes and mulattoes, said Judge Tucker in 1803, in Virginia alone, than are to be found in the four New-England states, and Vermont in addition to them." (*Tucker's Blackstone*, vol. 1. Part 2nd. p. 66, foot note.)

cius the actor would gain yearly £4036 9s. 2d. A morio, or fool, was sold for £161 9s. 2d." (*Wallace on the Numbers of Mankind*, page 142.) There was no obstacle, therefore, to the emancipation of such men as these (except as to the fool,) either on the score of color, intelligence, habits, or any thing else—the *body* of freemen could readily and without difficulty or danger absorb them. Not so now—nor ever will it be in all time to come, with our blacks. With these remarks, we shall close our examination of the plans by which it has been or may be proposed to get rid of slavery. If our arguments are sound, and reasonings conclusive, we have shown they are all wild and visionary, calculated to involve the south in ruin and degradation: and we now most solemnly call upon the statesman and the patriot, the editor and the philanthropist, to pause, and consider well, before they move in this dangerous and delicate business. But a few hasty and fatal steps in advance, and the work may be irretrievable. For Heaven's sake then let us pause, and recollect, that on this subject, so pregnant with the safety, happiness, and prosperity of millions, we shall be doomed to realize the fearful motto, "nulla vestigia retrorsum."

There are some who, in the plenitude of their folly and recklessness, have likened the cause of the blacks to Poland and France, and have *darkly hinted* that the same aspirations which the generous heart breathes for the cause of bleeding, suffering Poland, and revolutionary France, must be indulged for the *insurrectionary blacks*. And has it come at last to this? that the hellish plots and massacres of Dessalines, Gabriel, and Nat Turner, are to be compared to the noble deeds and devoted patriotism of Lafayette, Kosciusko, and Schrynecki? and we suppose the same logic would elevate Lundi and Garrison to Niches in the Temple of Fame, by the side of Locke and Rousseau. There is an absurdity in this conception, which so outrages reason and the most common feelings of humanity, as to render it unworthy of serious patient refutation. But we will, nevertheless, for a moment examine it, and we shall find, on their own principles, if such reasoners have any principles, that their conception is entirely fallacious. The true theory of the right of revolution we conceive to be the following: no men or set of men are justifiable in attempting a revolution which must *certainly* fail; or if successful must produce *necessarily a much worse state* of things than the pre-existent order. We have not the right to plunge the dagger into the monarch's bosom merely because he is a monarch—we must be sure it is the *only means* of dethroning a tyrant and giving peace and happiness to an aggrieved and suffering people. Brutus would have had no right to kill Cæsar if he could have foreseen the consequences. If France and Poland had been peopled with a race of serfs and degraded citizens, totally unfit for freedom and self-government, and Lafayette and Kosciusko could have known

it, they would have been *parricides* instead of *patriots*, to have roused such ignorant and unhappy wretches to engage in a revolution whose object they could not comprehend, and which would inevitably involve them in all the horrors of relentless carnage and massacre. No man has ever yet contended that the blacks could gain their liberty and an ascendancy over the whites by wild insurrections; no one has ever imagined that they could do more than bring down, by their rash and barbarous achievements, the vengeance of the infuriated whites upon their devoted heads. Where then is the analogy to Poland and to France, lands of generous achievement, of learning, and of high and noble purposes, and with people capable of self-government? We shall conclude this branch of our subject with the following splendid extract from a speech of Mr. Canning, which should at least make the rash legislator more distrustful of his specifics.

“In dealing with a negro we must remember that we are dealing with a being possessing the form and strength of a man, but the intellect only of a child. To turn him loose in the manhood of his physical passions, but in the infancy of his uninstructed reason, would be to raise up a creature resembling the splendid fiction of a recent romance; the hero of which constructs a human form with all the physical capabilities of man, and with the thews and sinews of a giant, but being unable to impart to the work of his hands a perception of right and wrong, he finds too late that he has only created a more than mortal power of doing mischief, and himself recoils from the monster which he has made.) What is it we have to deal with? is it an evil of yesterday's origin? with a thing which has grown up in our time—of which we have watched the growth—measured the extent—and which we have ascertained the means of correcting or controlling? No, we have to deal with an evil which is the growth of centuries and of tens of centuries; which is almost coeval with the deluge; which has existed under different modifications since man was man. Do gentlemen, in their passion for legislation, think, that after only thirty years discussion, they can now at once manage as they will the most unmanageable perhaps of all subjects? or do we forget, sir, that in fact not more than thirty years have elapsed since we first presumed to approach even the outworks of this great question? Do we, in the ardor of our nascent reformation, forget that during the ages which this system has existed, no preceding generation of legislators has ventured to touch it with a reforming hand; and have we the vanity to flatter ourselves that we can annihilate it at a blow? No Sir, No!—If we are to do good it is not to be done by sudden and violent measures.” Let the warning language of Mr. Canning be attended to in our legislative halls, and all rash and intemperate legislation avoided. We will now proceed to the last division of our subject, and examine a little into the injustice and evils of slavery, with the view of ascertaining if we are really exposed

to those dangers and horrors which many seem to anticipate in the current of time.

III. *Injustice and Evils of Slavery.*

1st. It is said slavery is wrong, in the *abstract* at least, and contrary to the spirit of Christianity. To this we answer as before, that any question must be determined by its circumstances, and if, as really is the case, we cannot get rid of slavery without producing a greater injury to both the masters and slaves, there is no rule of conscience or revealed law of God which *can* condemn us. The physician will not order the spreading cancer to be extirpated although it will eventually cause the death of his patient, because he would thereby hasten the fatal issue. So if slavery had commenced even contrary to the laws of God and man, and the sin of its introduction rested upon our hands, and it was even carrying forward the nation by slow degrees to final ruin—yet if it were *certain* that an attempt to remove it would only hasten and heighten the final catastrophe—that it was in fact a “*vulnus immedicabile*” on the body politic, which no legislation could safely remove, then, we would not only not be found to attempt the extirpation, but we would stand guilty of a high offence in the sight of both God and man, if we should rashly make the effort. But the original sin of introduction rests not on our heads, and we shall soon see that all those dreadful calamities which the false prophets of our day are pointing to, will never in all probability occur. With regard to the assertion, that slavery is against the spirit of Christianity, we are ready to admit the general assertion, but deny most positively that there is any thing in the Old or New Testament, which would go to show that slavery, when once introduced, ought at all events to be abrogated, or that the master commits any offence in holding slaves. The children of Israel themselves were slave holders, and were not condemned for it. All the patriarchs themselves were slave holders—Abraham had more than three hundred—Isaac had a “*great store*”* of them,—and even the patient and meek Job himself, had “*a very great household.*” When the children of Israel conquered the land of Canaan, they made one whole tribe “*hewers of wood and drawers of water,*” and they were at that very time under the special guidance of Jehovah; they were permitted expressly to purchase slaves of the heathens, and keep them as an inheritance for their posterity—and even the Children of Israel might be enslaved for six years. When we turn to the New Testament, we find not one single passage at all calculated to disturb the conscience of an honest slave holder. No one can read it without seeing and admiring that the meek and humble Saviour of the world in no instance meddled with the established institutions of mankind—he

* “And the man (Isaac) waxed great and went forward, and grew until he became very great; for he had possession of flocks, and possession of herds, and *great store of servants.*” (Gen. chap. 26.)

came to save a fallen world, and not to excite the black passions of men and array them in deadly hostility against each other. From no one did he turn away; his plan was offered alike to all—to the monarch and the subject—the rich and the poor—the master and the slave. He was born in the Roman world, a world in which the most galling slavery existed, a thousand times more cruel than the slavery in our own country—and yet he no where encourages insurrection—he nowhere fosters discontent—but exhorts *always* to implicit obedience and fidelity. What a rebuke does the practice of the Redeemer of mankind imply upon the conduct of some of his nominal disciples of the day, who seek to destroy the contentment of the slaves, to rouse their most deadly passions, to break up the deep foundations of society, and to lead on to a night of darkness and confusion! “Let every man (says Paul,) abide in the same calling wherein he is called. Art thou called *being* a servant? care not for it; but if thou mayest be made free use *it* rather.” (1 *Corinthians*, vii. 20, 21.) Again; “Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrines be not blasphemed; and they that have believing masters, let them not despise *them*, because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort.” (1 *Tim.* vi. 1, 2.) Servants are even commanded in Scripture to be faithful and obedient to unkind masters. “Servants, (says Peter,) be subject to your masters with all fear; not only to the good and gentle, but to the froward. For what glory is it if when ye shall be buffeted for your faults ye take it patiently; but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God.” (1 *Peter*, ii. 18, 20.) These, and many other passages in the New Testament, most convincingly prove, that slavery in the Roman world was nowhere charged as a fault or crime upon the holder, and everywhere is the most implicit obedience enjoined.*

We beg leave, before quitting this topic, to address a few remarks to those who have conscientious scruples about the holding of slaves, and therefore consider themselves under an obligation to break all the ties of friendship and kindred—dissolve all the associations of happier days, to flee to a land where this evil does not exist. We cannot condemn the conscientious actions of mankind, but we must be permitted to say, that if the assumption even of these pious gentlemen be correct, we do consider their conduct as very unphilosophical, and we will go further still, we look upon it as even immoral upon their own principles. Let us admit that slavery is an evil, and what then? why it has been entailed upon us by no fault of ours, and must we shrink from the charge which devolves upon us, and throw the slave in consequence into the hands of those who have no scruples of conscience—those who will not perhaps treat him

* See *Ephesians*, vi. 5, 9, *Titus*, ii. 9, 10. *Philemon*. *Colossians*, iii, 22, and iv. 1.

so kindly? No! this is not philosophy, it is not morality; we must recollect that the unprofitable man was thrown into utter darkness. To the slave-holder has truly been intrusted the five talents. Let him but recollect the exhortation of the Apostle—"Masters, give unto your servants that which is just and equal; knowing that ye also have a master in Heaven;" and in the final day he shall have nothing on this score with which his conscience need be smitten, and he may expect the welcome plaudit—"Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord." Hallam, in his History of the Middle Ages, says, that the greatest moral evil flowing from monastic establishments, consisted in withdrawing the good and religious from society, and leaving the remainder unchecked and unrestrained in the pursuit of their vicious practices. Would not such principles as those just mentioned lead to a similar result? We cannot, therefore, but consider them as *whining and sickly*, and highly unphilosophical and detrimental to society.

2dly. *But it is further said that the moral effects of slavery are of the most deleterious and hurtful kind;* and as Mr. Jefferson has given the sanction of his great name to this charge, we shall proceed to examine it with all that respectful deference to which every sentiment of so pure and philanthropic a heart is justly entitled.

"The whole commerce between master and slave," says he, "is a perpetual exercise of the most boisterous passions—the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal—this quality is the germ of education in him. From his cradle to his grave, he is learning what he sees others do. If a parent had no other motive, either in his own philanthropy or self love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst of passions, and thus nursed, educated, and daily exercised in the worst of tyranny, cannot but be stamped by it with odious peculiarities."* Now we boldly assert that the fact does not bear Mr. Jefferson out in his conclusions. He has supposed the master in a continual passion—in the constant exercise of the most odious tyranny, and the child, a creature of imitation, looking on and learning. But is not this master sometimes kind and indulgent to his slaves? does he not mete out to them, for faithful service, the reward of his cordial approbation? Is it not his interest to do it? and when thus acting humanely, and speaking kindly, where is the child, the creature of imitation, that he does not look on and learn? We may rest assured, in this intercourse between a good master

* Jefferson's Notes on Virginia.

and his servant, more good than evil *may* be taught the child, the exalted principles of morality and religion may thereby be sometimes indelibly inculcated upon his mind, and instead of being reared a selfish contracted being, with nought but self to look to—he acquires a more exalted benevolence, a greater generosity and elevation of soul, and embraces for the sphere of his generous actions a much wider field. Look to the slave holding population of our country, and you every where find them characterized by noble and elevated sentiment, by humane and virtuous feelings. We do not find among them that cold, contracted, calculating *selfishness*, which withers and repels every thing around it, and lessens or destroys all the multiplied enjoyments of social intercourse. Go into our national councils, and ask for the most generous, the most disinterested, the most conscientious, and the least unjust and oppressive in their principles, and see whether the slave holder will be past by in the selection. Edwards says that slavery in the West Indies seems to awaken the laudable propensities of our nature, such as “frankness, sociability, benevolence, and generosity. In no part of the globe is the virtue of hospitality more prevalent than in the British sugar islands. The gates of the planter are always open to the reception of his guests—to be a stranger is of itself a sufficient introduction.”

Is it not a fact, known to every man in the South, that the most *cruel masters* are those who have been unaccustomed to slavery. It is well known that northern gentlemen who marry southern heiresses, are much severer masters than southern gentlemen.* And yet, if Mr. Jefferson's reasoning were correct, they ought to be much milder: in fact, it follows from his reasoning, that the authority which the father is called on to exercise over his children, must be seriously detrimental; and yet we know that this is not the case; that on the contrary, there is nothing which so much humanizes and softens the heart, as this *very authority*; and there are none, even among those who have no children themselves, so disposed to pardon the follies and indiscretion of youth, as those who have seen most of them, and suffered greatest annoyance. There may be many cruel relentless masters, and there are unkind and cruel fathers too; but both the one and the other make all those around them shudder with horror. We are disposed to think that their example in society tends rather to strengthen, than weaken the principle of benevolence and humanity.

Let us now look a moment to the slave, and contemplate *his* position. Mr. Jefferson has described him as hating, rather than loving his master, and as losing, too, all that *amor patriæ* which characterizes the true patriot. We assert again, that Mr. Jefferson is not borne out by the fact. We are well convinced that there is no-

* A similar remark is made by Ramsay, and confirmed by Bryan Edwards, in regard to the West Indies. “Adventurers from Europe are universally more cruel and morose towards the slaves, than the Creole or native West Indian.” (*Hist of W. I. Book 4. Chap. 1.*)

thing but the mere relations of husband and wife, parent and child, brother and sister, which produce a closer tie, than the relation of master and servant.* We have no hesitation in affirming, that throughout the whole slave holding country, the slaves of a good master, are his warmest, most constant, and most devoted friends; they have been accustomed to look up to him as their supporter, director and defender. Every one acquainted with southern slaves, knows that the slave rejoices in the elevation and prosperity of his master; and the heart of no one is more gladdened at the successful debut of young master or miss on the great theatre of the world, than that of either the young slave who has grown up with them, and shared in all their sports, and even partaken of all their delicacies—or the aged one who has looked on and watched them from birth to manhood, with the kindest and most affectionate solicitude, and has ever met from them, all the kind treatment and generous sympathies of feeling tender hearts. Judge Smith in his able speech on Foote's Resolutions in the Senate said, in an emergency he would rely upon his own slaves for his defence—he would put arms into their hands, and he had no doubt they would defend him faithfully. In the late Southampton insurrection, we know that many actually convened their slaves, and armed them for defence, although slaves were here the cause of the evil which was to be repelled. We have often heard slaveholders affirm, that they would sooner rely upon their slaves for fidelity and attachment in the hour of danger and severe trial, than on any other equal number of individuals; and we all know, that the son or daughter, who has been long absent from the paternal roof, on returning to the scenes of infancy, never fails to be greeted with the kindest welcome and the most sincere and heartfelt congratulations from those slaves among whom he has been reared to manhood.

Gilbert Stuart, in his *History of Society*, says that the time when the vassal of the feudal ages was most faithful, most obedient, and most interested in the welfare of his master, was precisely when his dependance was most complete, and when, consequently, he relied upon his lord for every thing. When the feudal tenure was gradually changing, and the law was interposing between landlord and tenant, the close tie between them began to dissolve, and with it, the kindness on one side, and the affection and gratitude on the other, waned and vanished. From all this, we are forced to draw one important inference—that it is dangerous to the happiness and well being of the slave, for either the imprudent philanthropist to attempt to interpose too often, or the rash legislator to obtrude his regulating edicts, between master and slave. They only serve to render the slave more intractable and unhappy, and the master more cruel and unrelenting. The British West India Islands form at this moment a most striking illustration of this remark; the law has inter-

* There are hundreds of slaves in the Southern country, who will desert parents, wives or husbands, brother and sister, to follow a kind master—so strong is the tie of master and slave.

posed between master and servant, and the slave has been made idle and insolent, and consequently worthless; a vague and irrational idea of liberty has been infused into his mind; he has become restless and unhappy; and the planters are deserting the islands, because the very law itself, is corrupting and ruining the slave. The price of slaves it is said, since the passage of those laws, has fallen 50 per cent. and the rapid declension of the number of slaves proves that their condition has been greatly injured, instead of benefitted. This instance is fraught with deep instruction to the legislator, and should make him pause. And we call upon the reverend clergy, whose examples should be pure, and whose precepts should be fraught with wisdom and prudence, to beware, lest in their zeal for the black, they suffer too much of the passion and prejudice of the human heart to mingle with those pure principles by which they should be governed. Let them beware of "what spirit they are of." "No sound," says Burke, "ought to be heard in the church, but the healing voice of Christian charity. Those who quit their proper character, to assume what does not belong to them, are for the most part ignorant of the character they assume, and of the character they leave off. Wholly unacquainted with the world in which they are so fond of meddling, and inexperienced in all its affairs, on which they pronounce with so much confidence, they have nothing of politics but the *passions* they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind."

In the debate in the Virginia Legislature, no speaker *insinuated even*, we believe, that the slaves in Virginia were not treated kindly; and all, too, agreed that they were most abundantly fed; and we have no doubt but that they form the happiest portion of our society. A merrier being does not exist on the face of the globe, than the negro slave of the United States. *Even* Captain Hall himself, with his thick "crust of prejudice," is obliged to allow that they are happy and contented, and the master much less cruel than is generally imagined. Why then, since the slave is happy, and happiness is the great object of all animated creation, should we endeavor to disturb his contentment by infusing into his mind a vain and indefinite desire for liberty—a something which he cannot comprehend, and which must inevitably dry up the very sources of his happiness.

The fact is that all of us, and the great author of the Declaration of Independence is like us in this respect, are too prone to judge of the happiness of others by ourselves—we make *self* the standard, and endeavor to draw down every one to its dimensions—not recollecting that the benevolence of the omnipotent has made the mind of man pliant and susceptible of happiness in almost every situation and employment. We might rather die than be the obscure slave that waits at our back,—our education and our habits, generate an ambition that makes us aspire at something loftier—and disposes us to look upon the slave as unsusceptible of

happiness in his humble sphere, when he may indeed be much happier than we are, and have his ambition too,—but his ambition is to excel all his fellow slaves in the performance of his servile duties—to please and to gratify his master—and to command the praise of all who witness his exertions. Let the *wily philanthropist*, but come and whisper into the ears of such a slave, that his situation is degrading and his lot a miserable one—let him but light up the dungeon in which he persuades the slave that he is caged—and that moment, like the serpent that entered the garden of Eden, he destroys his happiness and his usefulness. We cannot, therefore, agree with Mr. Jefferson, in the opinion that slavery makes the unfeeling tyrant and the ungrateful dependant; and in regard to Virginia especially, we are almost disposed, judging from the official returns of crimes and convictions, to assert, with a statesman who has descended to his tomb, (Mr. Giles,) “that the whole population of Virginia, consisting of three *castes*—of free white, free colored, and slave colored population, is the soundest and most moral of any other, according to numbers, in the whole world, as far as is known to me.”

3dly. *It has been contended that slavery is unfavorable to a republican spirit:* but the whole history of the world proves that this is far from being the case. In the ancient republics of Greece and Rome, where the spirit of liberty glowed with most intensity, the slaves were more numerous than the freemen. Aristotle, and the great men of antiquity, believed slavery necessary to keep alive the spirit of freedom. In Sparta, the freeman was even forbidden to perform the offices of slaves, lest he might lose the spirit of independence. In modern times, too, liberty has always been more ardently desired by slave holding communities. “Such,” says Burke, “were our Gothic ancestors; such, in our days, were the Poles; and such will be all masters of slaves who are not slaves themselves.”—“These people of the southern (American) colonies are much more strongly, and with a higher and more stubborn spirit, attached to liberty, than those of the northward.” And from the time of Burke down to the present day, the southern states have always borne this same honorable distinction. Burke says, “it is because freedom is to them not only an enjoyment, but a kind of rank and privilege.” Another, and perhaps more efficient cause of this, is the perfect spirit of equality so prevalent among the whites of all the slave holding states. Jack Cade, the Irish reformer, wished all mankind to be brought to one common level. We believe slavery, in the United States, has accomplished this, in regard to the whites, as nearly as can be expected or even desired in this world. The menial and low offices being all performed by the blacks, there is at once taken away the greatest cause of distinction and separation of the ranks of society. The man to the north will not shake hands familiarly with his servant, and converse, and laugh, and dine with him, no matter how honest and respectable he may be. But go to the south, and you will find that no

white man feels such inferiority of rank as to be unworthy of association with those around him. Color alone is here the badge of distinction, the true mark of aristocracy, and all who are white are equal in spite of the variety of occupation. The same thing is observed in the West Indies. "Of the character common to the white resident of the West Indies, it appears to me," says Edwards, "that the leading feature is an independent spirit, and a display of *conscious equality* throughout all ranks and conditions. The poorest white person seems to consider himself nearly on a level with the richest; and emboldened by this idea, approaches his employer with extended hand, and a freedom, which, in the countries of Europe, is seldom displayed by men in the lower orders of life towards their superiors." And it is this spirit of equality which is both the generator and preserver of the genuine spirit of liberty.

4thly. *Insecurity of the whites, arising from plots, insurrections, &c., among the blacks.* This is the evil, after all, let us say what we will, which really operates most powerfully upon the schemers and emancipating philanthropists of those sections where slaves constitute the principal property. Now, if we have shown, as we trust we have, that the scheme of deportation is utterly impracticable, and that emancipation, with permission to remain, will produce all these horrors in *still greater degree*, it follows that this evil of slavery, allowing it to exist in all its latitude, would be no argument for legislative action, and therefore we might well rest contented with this issue; but as we are anxious to exhibit this whole subject in its true bearings, and as we do believe that this evil has been most strangely and causelessly exaggerated, we have determined to examine it a moment, and point out its true extent. It seems to us, that those who insist most upon it, commit the enormous error of looking upon every slave in the whole slave-holding country as actuated by the most deadly enmity to the whites, and possessing all that reckless, fiendish temper, which would lead him to murder and assassinate the moment the opportunity occurs.— This is far from being true; the slave, as we have already said, generally loves the master and his family;* and few indeed there are, who can coldly plot the murder of men, women, and children; and if they do, there are fewer still who can have the villainy to execute. We can sit down and imagine that all the negroes in the south have conspired to rise on a certain night, and murder all the whites in their respective families; we may suppose the secret to be kept, and that they have the physical power to exterminate; and yet, we say the whole is *morally impossible*. No insurrection of this kind can ever occur where the blacks are as much civilized as they are in the United States. Savages and Koromantyn slaves can commit such deeds, because their whole life and education have prepared them, and they glory in the achievement; but the

*We scarcely know a single family, in which the slaves, especially the domestics, do not manifest the most unfeigned grief at the deaths which occur among the whites.

negro of the United States has imbibed the principles, the sentiments, and feelings of the white; in one word, he is civilized—at least, comparatively; his whole education and course of life are at war with such fell deeds. Nothing, then, but the most subtle and poisonous principles, sedulously infused into his mind, can break his allegiance, and transform him into the midnight murderer.— Any man who will attend to the history of the Southampton massacre, must at once see, that the cause of even the partial success of the insurrectionists, was the very circumstance that there was no extensive plot, and that Nat, a demented fanatic, was under the impression that heaven had enjoined him to liberate the blacks, and had made its manifestations by loud noises in the air, an eclipse, and by the greenness of the sun. It was these signs which determined *him*, and ignorance and superstition, together with implicit confidence in Nat, determined a few others, and thus the bloody work began. So fearfully and reluctantly did they proceed to the execution, that we have no doubt but that if Travis, the first attacked, could have waked whilst they were getting into his house, or could have shot down Nat or Will, the rest would have fled, and the affair would have terminated *in limine*.

We have read with great attention the history of the insurrections in St. Domingo, and have no hesitation in affirming, that to the reflecting mind, that whole history affords the most complete evidence of the difficulty and almost impossibility of succeeding in these plots, even under the most favorable circumstances. It would almost have been a *moral miracle*, if that revolution had not succeeded. The French revolution had kindled a blaze throughout the world. The society of the *Amis des Noirs*, (the friends of the blacks,) in Paris, had educated and disciplined many of the mulattoes, who were almost as numerous as the whites in the island.— The National Assembly, in its mad career, declared these mulattoes to be equal in all respects to the whites, and gave them the same privileges and immunities as the whites. During the ten years, too, immediately preceding the revolution, more than 200,000 negroes were imported into the island from Africa. It is a well known fact, that newly imported negroes, are always greatly more dangerous than those born among us; and of those importations a very large proportion consisted of Koromantyn slaves, from the Gold Coast, who have all the savage ferocity of the North American Indian.* And lastly, the whites themselves, disunited and strangely inharmonious, would nevertheless have suppressed the insurrections, although the blacks and mulattoes were nearly *fifteen-fold* their numbers, if it had not been for the constant and too fatal interference of France. The great sin of that revolution rests

*It was the Koromantyns who brought about the insurrection in Jamaica in 1760.— They are a very hardy race; and the Dutch, who are a calculating, money-making people, and withal the most cruel masters in the world, have generally preferred these slaves, because they might be *forced* to do most work; but the consequence of their avarice has been, that they have been more cursed with insurrections than any other people in the West Indies.

on the *National Assembly*, and should be an awful warning to every legislature to beware of too much tampering with so delicate and difficult a subject as an alteration of the fundamental relations of society.

But there is another cause which will render the success of the blacks for ever impossible in the south, as long as slavery exists. It is, that, in modern times especially, wealth and talent must ever rule over *mere* physical force. During the feudal ages, the vassals never made a settled concerted attempt to throw off the yoke of the lord or landed proprietor; and the true reason was, they had neither property nor talent, and consequently the power, under these circumstances, could be placed no where else than in the hands of the lords; but so soon as the *tiers etat* arose, with commerce and manufactures, there was something to struggle for, and the *crise des revolutions*, (the crisis of revolutions,) was the consequence. No connected, persevering, and well concerted movement, ever takes place, in modern times, unless for the sake of property. Now, the property, talent, concert, and we may add habit, are all with the whites, and render their continued superiority absolutely certain, if they are not meddled with, no matter what may be the disproportion of numbers. We look upon these insurrections in the same light that we do the murders and robberies which occur in society, and in a slave-holding state, they are a sort of substitute for the latter; the robbers and murderers in what are called free states, are generally the poor and needy, who rob for money; negro slaves rarely murder or rob for this purpose; they have no inducement to do it—the fact is, the whole capital of the south is pledged for their maintenance. The present Chief Magistrate of Virginia has informed us that he has never known of but *one single* case in Virginia where negroes murdered for the sake of money. Now, there is no doubt but that the common robberies and murders for money, take off, in the aggregate, more men, and destroy more property, than insurrections among the slaves; the former are the result of fixed causes *eternally* at work, the latter of occasional causes which are rarely, *very rarely*, in action. Accordingly, if we should look to the whole of our southern population, and compare the average number of deaths, by the hands of assassins, with the numbers elsewhere, we would be astonished to find them perhaps as few or fewer than in any other population of equal amount on the globe. In the city of London there is, upon an average, a murder or a house-breaking and robbery every night in the year, which is greater than the amount of deaths by murders, insurrections, &c., in our whole southern country; and yet the inhabitant of London walks the streets and sleeps in perfect confidence, and why should not we who are in fact in much less danger?* These calamities

*We wish that accurate accounts could be published of all the deaths which had occurred from insurrections in the United States, West Indies, and South America, since the establishment of slavery; and that these could be compared to the whole population that have lived since that epoch, and the number of deaths which occur in

in London, very properly give rise to the establishment of a police, and the adoption of precautionary measures; and so they should in our country, and every where else. And if the Virginia Legislature had turned its attention more to this subject during its last session, we think, with all due deference, it would have redounded much more to the advantage of the state than the intemperate discussion which was gotten up.

But it is agreed on almost all hands, that the danger of insurrection now is not very great; but a time must arrive, it is supposed by many, when the dangers will infinitely increase, and either the one or the other race must necessarily be exterminated. "I do believe," said one in the Virginia Legislature, "and such must be the judgment of every reflecting man, that unless something is done in time to obviate it, the day must arrive when scenes of inconceivable horror must inevitably occur, and one of these two races of human beings will have their throats cut by the other." Another gentleman anticipates the dark day when a negro legislature would be in session in the capital of the Old Dominion! Mr. Clay, too, seems to be full of gloomy anticipations of the future. In his colonization speech of 1830, he says, "Already the slaves may be estimated at two millions, and the free population at ten; the former being in the proportion of one to five of the latter. Their respective numbers will probably double in periods of thirty-three years. In the year 1863, the number of the whites will probably be twenty, and of the blacks four millions.—In 1896, forty and eight; and in the year 1929, about a century, eighty and sixteen millions. What mind is sufficiently extensive in its reach—what nerve sufficiently strong—to contemplate this vast and progressive augmentation, without an awful foreboding of the tremendous consequences!" If these anticipations are true, then may we, in despair, quietly sit down by the waters of Babylon, and weep over our lot, for we can never remove the blacks.—"*Hæret lateri lethalis arundo.*"

But we have none of these awful forebodings. We do not look to the time when the throats of one race must be cut by the other; on the contrary, we have no hesitation in affirming, and we think we can prove it too, that in 1929, taking Mr. Clay's own statistics, we shall be much more secure from plots and insurrections, than we are at this moment. It is an undeniable fact, that in the increase of population, the power and security of the dominant party always increase *much more* than in proportion to the relative augmentation of their numbers. One hundred men can much more easily keep an equal number in subjection than fifty, and a million would rule a million more certainly and securely than any lesser number. The dominant can only be overturned by concert and harmony among the subject party, and the greater the relative

other equal amounts of population, from popular sedition, robberies, &c., and we would be astonished to see what little cause we have for the slightest apprehension on this score.

numbers on both sides, the more impossible does this concert on the part of the subjected become. A police, too, of the same *relative* numbers, is much more efficient amid a numerous population, than a sparse one. We will illustrate by example, which cannot fail to strike even the most sceptical. Mr. Gibbon supposes that the hundredth man in any community, is as much as the people can afford to keep in pay for the purposes of a police. Now suppose the community be only one hundred, then one man alone is the police. Is it not evident that the ninety-nine will be able at any moment to destroy him, and throw off all restraint? Suppose the community one thousand, then ten will form the police, which would have a rather better chance of keeping up order among the nine hundred and ninety, than the one in the one hundred, but still this would be insufficient. Let your community swell to one million, and ten thousand would then form the police, and ten thousand troops will strike terror in any city on the face of the globe. Lord Wellington lately asserted in the British Parliament, that Paris, containing a population of a million of souls, (the most boisterous and ungovernable,) never required, before the reign of Louis Philip, more than forty-five hundred troops to keep it in the most perfect subjection. It is this very principle which explains the fact so frequently noticed, that revolutions are effected much more readily in small states than in large ones. The little republics of Greece underwent revolutions almost every month—the dominant party was never safe for a moment. The little states of modern Italy have undergone more changes and revolutions than all the rest of Europe together, and if foreign influence were withdrawn, almost every ship from Europe, even now, would bring the news of some new revolution in those states. If the standing army will remain firm to the government, a successful revolution in most large empires, as France, Germany, and Russia, is almost impossible. The two revolutions in France, have been successful, in consequence of the disaffection of the troops, who have joined the popular party.

Let us apply these principles to our own case; and for the sake of simplicity we will take a county of a mixed population of twenty thousand, viz: blacks ten thousand, and whites as many:—the patrol which they can keep out, would, according to our rule, be two hundred—double both sides, and the patrol would be four hundred, quadruple and it would be eight hundred—now a patrol of eight hundred would be much more efficient than the two hundred, though they were, relatively to the numbers kept in order, exactly the same; and the same principle is applicable to the progress of population in the whole slave-holding country. In 1929, our police will be much more efficient than now, if the two castes preserve any thing like the same relative numbers. We believe it would be better for the whites that the negro population should double, if they added only one half more to their numbers, than that they should remain stationary on both sides. Hence an insupera-

ble objection to all these deporting schemes—they cannot diminish the relative proportion of the blacks to the whites, but on the contrary increase it, while they check the augmentation of the population as a whole, and consequently lessen the security of the dominant party. We do not fear the increase of the blacks, for that very increase adds to the wealth of society, and enables it to keep up the police. This is the true secret of the security of the West Indies and Brazil. In Jamaica, the blacks are eight fold the whites; throughout the extensive empire of Brazil, they are three to one. Political prophets have been prophesying for fifty years past, that the day would speedily arrive, when all the West Indies would be in possession of the negroes; and the danger is no greater now, than it was at the commencement. We sincerely believe the blacks never will get possession, unless through the mad interference of the mother countries, and *even* then we are doubtful whether they can conquer the whites. Now, we have nowhere in the United States, the immense disproportion between the two races observed in Brazil and the West Indies, and we are not like to have it in all time to come. We have no data, therefore, upon which to anticipate that dreadful crisis, which so torments the imagination of some. The little islands of the West Indies, if such crisis were fated frequently to arrive, ought to exhibit one continued series of massacres and insurrections; for their blacks are relatively, much more numerous than with us, and a small extent of territory is, upon the principle just explained, much more favorable to successful revolution than a large one. Are we not then, most unphilosophically and needlessly tormenting ourselves with the idea of *insurrection*. Seeing that the West India Islands, even, so much worse off than ourselves in this particular, are nevertheless, but rarely disturbed. It is well known that where the range is sufficiently extensive, and the elements sufficiently numerous, the *calculation of chances* may be reduced to almost a mathematical certainty; thus, although you cannot say what will be the profit or loss of a particular gambling house in Paris on any one night, yet you may, with great accuracy, calculate upon the profits for a whole year, and with still greater accuracy, for any longer period, as ten, twenty, or one hundred years. Upon the same principle, we speculate with much greater certainty upon masses of individuals, than upon single persons. Hence bills of mortality, registers of births, marriages, crimes, &c., become very important statistics, when calculated upon large masses of population, although they prove nothing in families or among individuals. Proceeding upon this principle, we cannot fail to derive the greatest consolation from the fact, that although slavery has existed in our country for the last *two hundred years*, there have been but three attempts at insurrection—one in Virginia, one in South Carolina, and, we believe, one in Louisiana—and the loss of lives from this cause has not amounted to *one hundred persons, in all*. We may then calculate in the next two hundred years, upon a similar result, which is

incomparably smaller than the number which will be taken off in free states by murders for the sake of money.

But our population returns have been looked to, and it has been affirmed that they show a steady increase of blacks, which will finally carry them in all proportion beyond the whites, and that this will be particularly the case in Eastern Virginia. We have no fears on this score either: even if it were true, the danger would not be very great. With the increase of the blacks, we can afford to enlarge the police; and we will venture to say, that with the hundredth man at our disposal, and faithful to us, we would keep down insurrection in any large country on the face of the globe. But the speakers in the Virginia Legislature, in our humble opinion, made most unwarrantable inferences from the census returns. They took a period between 1790 and 1830, and judged exclusively from the aggregate results of that whole time. Mr. Brown pointed out their fallacy, and showed that there was but a small portion of the period in which the blacks had rapidly gained upon the whites, but during the residue they were most rapidly losing their high relative increase, and would, perhaps, in 1840, exhibit an augmentation less than the whites. But let us go a little back—in 1740, the slaves in South Carolina, says Marshall, were three times the whites, the danger from them was greater then than it ever has been since, or ever will be again. There was an insurrection in that year, which was put down with the utmost ease, although instigated and aided by the Spaniards. The slaves in Virginia, at the same period, were much more numerous than the whites. Now suppose some of those *peepers* into futurity could have been present, would they not have predicted the speedy arrival of the time when the blacks, running ahead of the whites in numbers, would have destroyed their security? In 1763, the black population of Virginia was 100,000, and the white 70,000. In South Carolina, the blacks were 90,000, and the whites 40,000. Comparing these with the returns of 1740, our prophets, could they have lived so long, might have found some consolation in the greater relative increase of the whites. Again, when we see in 1830, that the blacks in both states have fallen in numbers below the whites, our prophets, were they alive, might truly be pronounced *false*. (*See Holmes's Annals, and Marshall's Life of Washington, on this subject.*)

But we will now proceed to examine more closely, the melancholy inference which has been drawn from the relative advances of the white and black populations in Virginia, during the last forty years, and to show upon principles of an undeniable character, that it is wholly gratuitous, without any well founded data from which to deduce it. During the whole period of forty years, Virginia has been pouring forth emigrants more rapidly to the west than any other state in the union; she has indeed been "the fruitful mother of empires." This emigration has been caused by the cheap fertile and unoccupied lands of the west, and by the op-

pressive action of the Federal Government, on the southern agricultural states. This emigration has operated most injuriously upon Virginia interests, and has had a powerful tendency to check the increase of the whites, without producing any thing like an equal effect on the blacks. As this is a subject of very great importance, we shall endeavor briefly to explain it. We have already said in the progress of this discussion, that the emigration of a class of society, will not injure the community, or check materially the increase of population, where a full *equivalent* is left in the stead of the emigrant. The largest portion of slaves sent out of Virginia, is sent through the operation of our internal slave trade; a full equivalent being thus left in the place of the slave, this emigration becomes an advantage to the state, and does not check the black population as much as at first view we should imagine, because it furnishes every inducement to the master to attend to his negroes, to encourage building, and to cause the greatest possible number to be raised, and thus it affords a powerful stimulus to the *spring* of black population, which in a great measure counteracts the emigration. But when we come to examine into the eflux of the white population from our state to the west, we find a totally different case presented to our view. The emigration of the white man not only takes a laborer from the state, but capital likewise; so far, therefore, in this case, from the state gaining an equivalent for the emigrant, she not only loses him, but his *capital* also, and thus she is impoverished, or at least advances more slowly in the acquisition of wealth from a double cause—from the loss of both persons and capital.

Let us examine a little more fully, the whole extent of the loss which the state thus suffers, and we shall find it immeasurably beyond our hasty conceptions. In the first place, we cannot properly estimate the loss of *labor* by the number of emigrants, for we must recollect that the great majority of emigrants from among the whites, consists of males, who form decidedly the more productive sex; and these males are generally between eighteen and thirty, precisely that period of life, at which the laborer is most productive, and has ceased to be a mere consumer. Up to this period, we are generally an expense to those who rear us, and when we leave the state at this time, it loses not only the individuals, but all the capital, together with interest on that capital, which have been spent in rearing and educating. Thus, a father, perhaps, has been for years spending the whole profits of his estate in educating his sons, and so soon as that education is completed, they roam off to the west. The society of Virginia then loses both the individuals and the capital which had been spent upon them, without an equivalent. Perhaps a young man, thus educated, if he were to remain among us, could make by the exercise of his talents, two or three thousand dollars per annum. This is more than ten field laborers could make by their labor, and consequently, the loss of one such man as above described, is equal to the loss of ten common labo-

ers in a politico-economical view, and perhaps to more than one hundred in a moral point of view. We have made some exertion to ascertain the average annual emigration of whites from the state, but without success; supposing the number to be three thousand, and we have no doubt that it is far less than the true amount, we would err but little in saying that these three thousand would be at least equal to twelve thousand taken from among *mere laborers*.

Now what is the effect of this great abstraction from Virginia, of productive citizens and capital? Why, most assuredly, to prevent the accumulation of wealth, and the increase of white population. You will find, on examination, that this emigration robs the land of its fair proportion of capital and labor, and thus injures our agriculture, and entirely prevents all improvement of our lands; it sweeps off from the state the circulating capital as soon as formed, and leaves scarcely any thing of value behind, but *lands, negroes, and houses*. All this has a tendency to check the increase of the whites, not only by the direct lessening of the population by emigration, but much more by paralyzing the spring of white population. The increase of the blacks, under these circumstances, becomes much more rapid, and has served in part to counteract the deleterious effects springing from the emigration of whites. In this point of view, the augmentation of our black population should be a source of consolation, instead of alarm and despondency. Let us now see whether this state of things is forever to be continued, or whether there be not some cheering signs in the political horizon, portending a better and a brighter day for the Old Dominion, in the *vista* of the future. There are two causes evidently calculated to check this emigration of capital and citizens from Virginia, and to insure a more rapid increase of her white population, and augmentation of her wealth. These are, first, the filling up of our vacant territory with population; and second, the completion of such a system of internal improvement in Virginia, as will administer to the multiplied wants of her people, and take off the surplus produce of the interior of the state to the great market of the world—the first dependent on *time*, and the second on the energy and enterprise of the state.

1st. It is very evident, that as population advances and overflows our western territory, all the good lands will be gradually occupied; a longer and a longer barrier of cultivated and populous region will be interposed between Virginia and cheap western lands, and with this onward march of population and civilization, emigration from the old states must gradually cease. The whole population of the union is now 13,000,000; in less than fifty years from this time, (a short period in the history of nations,) we shall have 50,000,000 of souls—our people will then cease to be migratory, and assume that stability every where witnessed in the older countries of the world; and this result will be greatly accelerated, if the southern country shall, in the meantime, be relieved from

the blighting oppression of federal exactions. As this state of things arrives, the whites in Virginia will be found to increase more rapidly than the blacks; and thus, that most alarming inference drawn from disproportionate increase of the two castes, for the last forty years, will be shewn in the lapse of time, to be a false vision, engendered by *fear*, and unsupported by *philosophy* and *fact*.—We already perceive that the whites, in the ratio of their increase, have been, for the last twenty years, gradually gaining on the blacks; thus, in 1790, east of the Blue Ridge, the whites were 314,523, and the slaves 277,449—in 1830, the proportions were, in the same district, whites 375,935, slaves 416,529; gain of the blacks on the whites, 77,398. “But when did this gain take place? Between 1800 and 1810, the rate of increase of the whites was only seven-tenths of one per cent., while that of the slaves was eleven per cent. From 1810 to 1820, the ratio of the increase of whites was three per cent., and that of slaves was six per cent.—From 1820 to 1830, the ratio of increase of the whites was near eight per cent., and that of the slaves not quite nine per cent.,” and when we take into consideration the whole population of our state, east and west of the Blue Ridge, we find that the whites have been gaining at the rate of 15 per cent. for the last ten years, while the slaves have been increasing at the rate of ten per cent. only—and thus is it we find that those very statistics which are adduced by the abolitionists, to alarm the timid, and operate on the imagination of the unreflecting, turn out, upon closer scrutiny, to be of the most cheering and consolatory character, clearly demonstrating, upon the very principle of calculation assumed by the abolitionists themselves, that the condition of the whites is rapidly altering for the better, with the lapse of time.

We will now proceed to point out the operation of the second cause, above mentioned—a judicious system of *internal improvement* in checking emigration to the west. It is well known, that in proportion to the facilities which are offered to commerce, and the ease and cheapness with which the products of land may be conveyed to market, so do the profits of agriculture rise, and with them, a general prosperity is diffused over the whole country—new products are raised upon the soil—new occupations spring up—old ones are enlarged and rendered more productive—a wider field is opened for the display of the energies of both mind and body, and the rising generation are bound down to the scenes of their infancy, and the homes of their fathers: not by the tie of affection and association alone, but by the still stronger ligament of *interest*.—Sons who have spent in their education all the profits which a kind father has earned by hard industry on the soil, will not now be disposed to wring from his kindness the small patrimony which he may possess, and move off with the proceeds to the west; but general prosperity will induce them to remain in the land which gave them birth, to add to the wealth and the population of the state, and to be a comfort and a solace to their aged parents in the de-

cline of their days. We do indeed consider internal improvement in Virginia, the great *panacea*, by which most of the ills which now weigh down the state may be removed, and health and activity communicated to every department of industry.

We are happy to see that the Legislature of Virginia, during the last session, incorporated a company to complete the James river and Kanawha improvements, and that the city of Richmond has so liberally contributed by her subscriptions, as to render the project almost certain of success. It is this great improvement which is destined to revolutionize the financial condition of the Old Dominion, and speed her on more rapidly in wealth and numbers, than she has ever advanced before: the snail pace at which she has hitherto been crawling, is destined to be converted into the giant's stride, and this very circumstance, of itself, will defeat all the gloomy predictions about the blacks. The first effect of the improvement will be to raise up larger towns in the eastern portion of the state.* Besides other manifold advantages which these towns will diffuse, they will have a tendency to draw into them the capital and free laborers of the north, and in this way to destroy the proportion of the blacks. Baltimore is now an exemplification of this fact, which by its mighty agency is fast making Maryland a non-slave-holding state. Again, the rise of cities in the lower part of Virginia, and increased density of population, will render the division of labor more complete, break down the large farms into small ones, and substitute, in a great measure, the garden for the plantation cultivation: consequently, less slave and more free labor will be requisite, and in due time the abolitionists will find this most lucrative system working to their heart's content, increasing the prosperity of Virginia, and diminishing the evils of slavery, without those impoverishing effects which all other schemes must *necessarily* have.

Upon the west *particularly*, the beneficial effects of a judicious system of improvement, will be almost incalculable. At this moment the emigration from the western and middle counties of Virginia, is almost as great as from the eastern. The western portion of Virginia, in consequence of its great distance from market, and the wretched condition of the various communications leading through the state, is necessarily a grazing country. A grazing country requires but a very sparse population, and consequently, but small additions to our western population renders it redundant, and there is an immediate tendency in the supernumeraries to

* Doct. Cooper of Columbia, whose capacious mind has explored every department of knowledge, and whose ample experience through a long life, has furnished him with the most luminous illustrations and facts; has most admirably pointed out in the 25th chapter of his Political Economy, the great advantages of large towns, and we have no doubt but that the absence of large towns in Virginia, has been one cause of the inferiority of Virginia, to some of the northern states, in energy and industry. We are sorry that our limits will not allow us to insert a portion of the chapter on the advantages of large towns, just referred to, and that we must content ourselves with a warm recommendation of its perusal.

emigration. A gentleman from the west, lately informed us that in his immediate neighborhood, he knew of seventy persons who had moved off and many others were exceedingly anxious to go, but were detained because they could not dispose of their lands. The remedy for all this, is as glaring as the light of midday sun. Give to this portion of the state, the communications which they require. Let our great central improvement be completed, and immediately the grazing system will be converted into the grain growing, and the very first effect of sticking the plough into the soil, which has hitherto grown grass alone, will be an increased demand for labor, which will at once check the tide of emigration, so rapidly flowing on to the distant west—and agricultural profits will rise at once 50 or 100 per cent. One of the most closely observant citizens of the west, has informed us, that he can most conclusively show, that if flour would command \$ 3 00 a barrel on the farms in his neighborhood, the profits of raising grain would be double those of the grazing system. Here, then, is the *true ground for unity of action*, between the eastern and western portions of Virginia: let them steadily unite in pushing forward a vigorous system of internal improvement. Under what a miserably short sighted and suicidal policy must the west act then, if it seriously urges the emancipation of our slaves. The very first effect of it will be, to stop forever, the great central improvement. Where is the state to get the money from, to cut canals and rail roads through her territory, and send out thousands besides to Africa? The very agitation of this most romantic and impracticable scheme, is calculated to *nip in the bud*, our whole system of internal improvements; and we can but hope that the intelligence of the west, will soon discover how very hostile this whole abolition scheme is to all its true interests, and will curb in their wild career, by the right of instruction, those who would uproot the very foundations of society, if their schemes should ever be carried out to their full extent. We venture to predict, that, if these abolition schemes shall ever be seriously studied in Virginia, that there will be but one voice—but one opinion concerning them, throughout the state—that they are at war with the true interests of Virginia, in every quarter—in the west as well as the east. We hope then most sincerely, that those gentlemen who have been so perseveringly engaged in urging forward this great scheme of improvement, will not falter till the work is accomplished. We are well convinced that they are the true benefactors of the state—and they deserve well of the Republic—and at some day not very distant, they will have the consolation of seeing that the moral effects of this system, will be no less salutary than the physical. We hope, then, we have shewn, upon principles which cannot be controverted, that the experience of the last forty years in Virginia, need not fill us with apprehensions for the future. Time and internal improvement will cure all our ills, and speed on the Old Dominion more rapidly in wealth and prosperity.

Many are most willing to allow the force of the preceding reasoning, and to admit that there is no real danger to be apprehended either now, or in future, from our blacks; and yet, they say there is a feeling of insecurity throughout the slave-holding country, and this sense of insecurity destroys our happiness. Now, we are most willing to admit that, after such an insurrection as that in Southampton, the public mind will be disturbed, and alarm and apprehension, will pervade the community. But the fact proves that all this is of short, *very short* duration. We believe that there was not a single citizen in Virginia, who felt any alarm from the negroes, previous to the Southampton tragedy, and we believe at this moment there are very few who feel the slightest apprehension. We have no doubt, paradoxical as it may seem to some, but that the population of our slave-holding country, enjoys as much, or more conscious security, than any other people on the face of the globe! You will find throughout the whole slave-holding portion of Virginia, and we believe it is the same in the southern states generally, that the houses are scarcely ever fastened at night, so as to be completely inaccessible to those without, except in towns. This simple fact, is *demonstration complete*, of the conscious security of our citizens, and their great confidence in the fidelity of the blacks. There is no *bas peuple*, no *lower class*, on the globe, among whom the life of man is so secure as among the slaves of America, for they rarely murder, as we have already seen, for the sake of money. A negro will rob your *hen roost* or your *stye*, but it is rare indeed, that he can ever be induced to murder you. Upon this subject we speak from experience. We have sojourned in some of the best regulated countries of Europe, and we know that every where the man of property dares not close his eyes before every window and door are barred against intruders from without. And we believe, even in our northern states, these precautions are adopted to a much greater extent, than with us; and consequently, mark a much greater sense of insecurity than exists among us.

5thly, and lastly. *Slave labor is unproductive, and the distressed condition of Virginia and the whole south is owing to this cause.* Our limits will not allow us to investigate fully this assertion, but a very partial analysis will enable us to show that the truth of the general proposition upon which the conclusion is based, depends on circumstances, and that those circumstances do not apply to our southern country. The ground assumed by Smith and Storch, who are the most able supporters of the doctrine of the superior productiveness of free labor, is that each one is actuated by a desire to accumulate when free, and this desire produces much more efficient and constant exertions than can possibly be expected from the feeble operation of fear upon the slave. We are, in the main, converts to this doctrine, but must be permitted to limit it by some considerations. It is very evident, when we look to the various countries in which there is free labor

alone, that a vast difference in its productiveness is manifested. The English operative we are disposed to consider the most productive laborer in the world, and the Irish laborer, in his immediate neighborhood, is not more than equal to the southern slave—the Spanish and even Italian laborers are inferior. Now, how are we to account for this great difference? It will be found *mainly* to depend upon the operation of two great principles, and *secondarily* upon attendant circumstances. These two principles are the desire to accumulate and better our condition, and a desire to indulge in idleness and inactivity.

We have already seen that the principle of idleness triumphed over the desire for accumulation among the savages of North and South America, among the African nations, among the blacks of St. Domingo, &c., and nothing but the strong arm of authority could overcome its operation. In southern countries, idleness is very apt to predominate, even under the most favorable circumstances, over the desire to accumulate, and slave labor, consequently, in such countries, is most productive. Again, staple-growing states are, *ceteris paribus*, more favorable to slave labor than manufacturing states. Slaves in such countries may be worked in bodies under the eye of a superintendent, and made to perform more labor than freemen. There is no instance of the successful cultivation of the sugar cane by free labor. St. Domingo, once the greatest sugar-growing island in the world, makes now scarcely enough for her own supply. We very much doubt even whether slave labor be not best for all southern agricultural countries. Humboldt, in his *New Spain*, says he doubts whether there be a plant on the globe so productive as the banana, and yet these banana districts, strange to tell, are the poorest and most miserable in all South America, because the people only labor a little to support themselves, and spend the rest of their time in idleness. There is no doubt but slave labor would be the most productive kind in these districts. We doubt whether the extreme south of the United States, and the West India islands, would ever have been cultivated to the same degree of perfection as now, by any other than slave labor. The history of colonization furnishes no example whatever, of the transplantation of whites to very warm or tropical latitudes, without signal deterioration of character, attended with an unconquerable aversion to labor. And it would seem that nothing but slavery can remedy this *otherwise* inevitable tendency. The fact, that to the north, negro slavery has every where disappeared, whilst to the south, it has maintained its ground triumphantly against free labor, is of itself conclusive of the superior productiveness of slave labor in southern latitudes. We believe that Virginia and Maryland are too far north for slave labor, but all the states to the south of these are perhaps better adapted to slave labor than free.

But it is said, with the increasing density of population, free labor becomes cheaper than slave, and finally extinguishes it, as

has actually happened in the West of Europe; this we are ready to admit, but think it was owing to a change in the tillage, and the rise of manufactures and commerce, to which free labor alone is adapted. As a proof of this, we can cite the populous empire of China, and the eastern nations generally, where slave labor has stood its ground against free labor, although the population is denser, and the proportional means of subsistence more scanty than any where else on the face of the globe. How is this to be accounted for, let us ask? Does it not prove, that under some circumstances, slave labor is as productive as free? We would as soon look to China to test this principle, as any other nation on earth. The slave districts in China, according to the report of travelers, are determined by latitude and agricultural products. The wheat growing districts have no slaves, but the *rice*, *cotton*, and *sugar* growing districts situated in warm climates, have all of them slaves, affording a perfect exemplification of the remarks above made. Again, looking to the nations of antiquity, if the Scriptural accounts are to be relied on, the number of inhabitants in Palestine must have been more than 6,000,000; at which rate, Palestine was at least, when taking into consideration her limited territory, five times as populous as England.* Now we know that the tribes of Judah and Israel both used slave labor, and it must have been exceedingly productive, for we find the two Kings of Judah and Israel bringing into the field no less than 1,200,000 chosen men;† and Jehosaphat, the son of Asa, had an army consisting of 1,160,000;‡ and what a prodigious force must he have commanded, had he been sovereign of all the tribes! Nothing but the most productive labor could ever have supported the immense armies which were then led into the field.

Wallace thinks that ancient Egypt must have been thrice as populous as England; and yet so valuable was slave labor, that ten of the most dreadful plagues that ever affected mankind, could not dispose the selfish heart of Pharoah to part with his Israelitish slaves; and when he lost them, Egypt sunk, never to rise to her pristine grandeur again. Ancient Italy too, not to mention Greece, was exceedingly populous, and perhaps Rome was a larger city than any of modern times—and yet slave labor supported these dense populations, and even rooted out free labor. All these examples prove sufficiently, that under certain circumstances, slave is as productive, and even more productive, than free labor.

But the southern states, and particularly Virginia, have been compared with the non-slave-holding states, and pronounced far¹ behind them in the general increase of wealth and population; and this, it is said, is a decisive proof of the inferiority of slave labor in this country. We are sorry we have not the space for a thorough investigation of this assertion, but we have no doubt of

* See Wallace on the Numbers of Mankind, p. 52, Edinb. Edit.

† 2 Chron. xiii. 3.

‡ 2 Chron. xvii.

its fallacy. Look to the progress of the colonies before the establishment of the federal government, and you find the slave-holding were the most prosperous and the most wealthy. The north dreaded the formation of the confederated government, *precisely* because of its *poverty*. This is an historic fact. It stood to the south, as Scotland did to England at the period of the Union; and feared lest the south, by its superior wealth, supported by this very *slave labor*, which, all of a *sudden*, has become so unproductive, should abstract the little wealth which it possessed. Again, look to the exports at the present time of the whole confederacy, and what do we see—why, that one-third of the states, and those *slave-holding* too, furnish two-thirds of the whole exports!! But although this is now the case, we are still not prosperous. Let us ask then two simple questions; 1st. How came the south, for two hundred years, to prosper with her slave labor, if so very unproductive and ruinous? and 2dly. How does it happen, that her exports are so great even now, and that her prosperity is nevertheless on the decline? Painful as the accusation may be to the heart of the true patriot, we are forced to assert that the unequal operation of the federal government has principally achieved it. The north has found that it could not compete with the south in agriculture, and has had recourse to the system of duties, for the purpose of raising up the business of manufactures. This is a business in which the slave labor cannot compete with northern, and in order to carry this system through, a coalition has been formed with the west, by which a large portion of the federal funds are to be spent in that quarter for internal improvements. These duties act as a discouragement to southern industry, which furnishes the exports by which the imports are purchased, and a bounty to northern labor, and the partial disbursements of the funds increase the pressure on the south to a still greater degree. It is not slave labor then which has produced our depression, but it is the action of the federal government which is ruining slave labor.

There is at this moment an exemplification of the destructive influence of government agency in the West Indies. The British West India Islands are now in a more depressed condition than any others, and both the Edinburgh and London Quarterly Reviews charge their depression upon the regulations, taxing sugar, coffee, &c., and preventing them, at the same time, from purchasing bread stuffs, &c. from the United States, which can be furnished by them cheaper than from any other quarter. Some of the philanthropists of Great Britain cry out it is slavery which has done it, and the slaves must be liberated; but they are at once refuted by the fact, that never has island flourished more rapidly than Cuba, in their immediate neighborhood. And Cuba flourishes because she enjoys free trade, and has procured of late plenty of slaves. It is curious that the population of this island has, for the last thirty years, kept pace with that of Pennsylvania, one of the most flourishing

of the states of the confederacy, and her wealth has increased in a still greater ratio.* Look again to Brazil, perhaps, at this moment, the most prosperous state of South America, and we find her slaves three times more numerous than the freemen. Mr. Brougham, in his *Colonial Policy*, says that Cayenne never flourished as long as she was scantily supplied with slaves, but her prosperity commenced the moment she was supplied with an abundance of this *unproductive* labor. Now we must earnestly ask an explanation of these phenomena, upon the principle that slave labor is unproductive.

There are other causes too, which have operated in concert with the federal government, to depress the south. The climate is unhealthy, and upon an average, perhaps one-tenth of the labor is suspended during the sickly months. There is a great deal of travelling too, from this cause, to the north, which abstracts the capital from the south, and spreads it over the north. The emigration from the south to the west, as we have before seen, is very great and very injurious; and added to all this, the *standard of comfort* is much higher in the slave holding than the non-slave-holding states.† All these circumstances together, are surely sufficient to account for the depressed condition of the south, without asserting that slave labor is valueless. But we believe all other causes as “dust in the balance,” when compared with the operation of the federal government.

How does it happen that Louisiana, with a greater proportional number of slaves than any other state in the Union, with the most insalubrious climate, with one-fourth of her white population spread over the more northern states in the sickly season, and with a higher *standard of comfort* than perhaps any other state in the Union, is nevertheless one of the most rapidly flourishing in the whole southern country? The true answer is, she has been so fortunately situated as to be able to reap the fruits of federal protection. “Midas’s wand” has touched her, and she has reaped the golden harvest. There is no complaint there of the unproductiveness of slave labor.

*See some interesting statistics concerning this island in Mr. Poinsett’s Notes on Mexico.

† In the Virginia debate, it was said that the slow progress of the Virginia population was a most unerring symptom of her want of prosperity, and the inefficiency of slave labor. Now we protest against this criterion, unless very cautiously applied. Ireland suffers more from want and famine than any other country in Europe, and yet her population advances almost as rapidly as ours, and it is this very increase which curses the country with the plague of famine. In the Highlands of Scotland, they have a very sparse population, scarcely increasing at all; and yet they are much better fed, clothed, &c. than in Ireland. Malthus has proved, that there are two species of checks which repress redundant populations—*positive* and *preventive*. It is the latter which keeps down the Scotch population; while the former, always accompanied with misery, keeps down the Irish. We believe at this time the preventive checks are in full operation in Virginia. The people of that state live much better than the same classes to the north, and they will not get married unless there is a prospect of maintaining their families in the same style they have been accustomed to live in. We believe the preventive checks may commence their operation too soon for the wealth of a state, but they always mark a high degree of civilization—so that the slow progress of population in Virginia turns out to be her highest eulogy.

But it is time to bring this long article to a close; it is upon a subject which we have most reluctantly discussed; but, as we have already said, the example was set from a higher quarter; the seal has been broken, and we therefore determined to enter fully into the discussion. If our positions be true, and it does seem to us they may be sustained by reasoning almost as conclusive as the demonstration of the mathematician, it follows, that the time for emancipation has not yet arrived, and perhaps it never will. We hope sincerely, that the intelligent sons of Virginia will ponder well before they move—before they enter into a scheme which will destroy more than half Virginia's wealth, and drag her down from her proud and elevated station among the mean things of the earth,—and when, Sampson like, she shall by this ruinous scheme, be shorn of all her power, and all her glory, the passing stranger may at some future day exclaim,

“The Niobe of Nations; there she stands
“Friendless and helpless in her voiceless woe.”

Once more then, do we call upon our statesmen to pause, 'ere they engage in this ruinous scheme. The power of man has limits, and he should never attempt impossibilities. We do believe, it is beyond the power of man to separate the elements of our population, even, if it were desirable. The deep and solid foundations of society, cannot be broken up by the vain *fiat* of the legislator. We must recollect, that the *laws* of Lycurgus were promulgated, the sublime eloquence of Demosthenes and Cicero was heard, and the glorious achievements of Epaminondas and Scipio were witnessed in countries, where slavery existed—without for *one moment* loosening the tie between master and slave. We must recollect, too, that Poland has been desolated; that Kosciusko, Sobieski, Scrynecki, have fought and bled for the cause of liberty in that country—that one of her monarchs annulled, *in words*, the tie between master and slave; and yet, the *order of nature*, has in the end vindicated itself; and the dependence between master and slave, has scarcely for a moment ceased. We must recollect, in fine, that our own country has waded through two dangerous wars—that the thrilling eloquence of the Demosthenes of our land has been heard with rapture, exhorting to death, rather than slavery—that the most liberal principles, have ever been promulgated and sustained, in our deliberative bodies, and before our judicial tribunals—and the whole has passed by, without breaking or tearing asunder the elements of our social fabric. Let us reflect on these things, and learn wisdom from experience; and know, that the relations of society, generated by the *lapse of ages*, cannot be altered in a *day*.

APPENDIX.

The following extracts from a letter received from a gentleman, in answer to some queries which we lately propounded to him in conversation, have reached us too late to take advantage of them in the body of the Review. As, however, they corroborate some of the most important views taken in the Review, and proceed from the pen of a gentleman of great intelligence and patriotism, and one who perhaps understands the various sectional interests of our state better than any other individual, we cannot refrain from the publication of them in an Appendix; and hope the author, to whom we have been so frequently indebted for statistical information, will pardon the liberty which we take.

“In relation to our conversation concerning the culture of the upper country, I can only speak of the south-west, as I am best acquainted with that part—yet, I believe it applies to every portion of it, from Augusta to Tennessee—certainly in the region of the Alleghany.

“Land, in those counties on the Alleghany mountains, and beyond it, are low in price, resulting from the fact, that few of the products of the soil will sell in the market, for a much higher price than will pay for their transportation, which is high, owing to the distance, the wagon alone being used, and on very bad roads, which in the winter and towards spring are nearly impassible.

“From these circumstances, you will perceive the impossibility of the inhabitants of that district sending to market any thing but beef, mutton or pork, which has caused all who have suitable lands, to turn them into grass farms to obtain any revenue.

“This mode of culture requires a large capital in land, and extensive pastures to obtain a comfortable income, and can only be increased by extending the farm.

“The profit per acre, of this mode of farming is small; it may I think, with due regard to the seasons, be estimated at two or three dollars! The process is simple, and requires no labor of consequence after the grounds are well laid down in grass. The ox is purchased poor, and fed, generally, from September of the preceding year until November of the next year, when he is sold for a profit of ten or fifteen dollars, though, if he is of a large size, with a form adapted to rapid improvement in taking on fat, he may command a higher price. Land in that part of the state will be found differing as widely in its ability to produce grass, as almost any where else, but it may be considered safe to allow five acres to the ox; if the pasture is new, I think there is no doubt, this is not more than sufficient.

“The advantage of grass farming is, that it requires no labor—when the stock is purchased and put upon the pasture, two or

three men can readily attend to several hundred, if sold in November, but if reserved for market in January or February then a few laborers will be required to raise corn (maize) to feed them during the winter months, which is given in aid of good hay. None can pursue this business with any hope of success, unless he has large possessions in land.

“Were a conveyance to market practicable of the usual products of the soil, as wheat, barley, potatoes, rye, &c., the grass farm would soon be divided into several farms for the growing of wheat, which is much more profitable.

“The five acres of pasture allowed the ox, if cultivated in wheat, would certainly produce fifty bushels, which would be fully sufficient to manufacture ten barrels of flour, worth at least forty dollars! whereas, the beef produced from the same ground, would only bring from ten to fifteen, at most twenty dollars.

“By this last mode of farming, more labor is necessary, and less land. Consequently the farmer who can afford to pay the transportation to market of wheat or flour, is ready and very willing to purchase slaves to produce the crop—the farm being confined to a few acres comparatively speaking.

“In those districts near the James River, a family can live in great abundance, and increase their wealth upon an hundred acres of ground from the sale of flour, but in the grass region, such a family could not by every industry, do very little more than subsist comfortably; wherefore, they are compelled to sell their farm to the next grass farmer and move to the great west—his little farm when annexed to the great territory of his neighbor, is lost to the country, and cattle thenceforth take the place of people.

“It is quite common in that district to hear the owners of such farms remark, that ‘they wish to sell, because they cannot by hard labor make any thing but a subsistence, since they cannot sell any wheat or grain, and their land is not sufficient to fatten stock for market—that land in the west is cheap and the soil very rich, and if he has to work to subsist his family, it would be a gain to labor where his land would double his crop from its superior richness of soil.’

“You ask me also, in relation to the honesty of slaves—all I know of them is, as I find them in the west. The people as I have shown you in that part of the state, have but very few, not that they have prejudices against them, but because they have no employment for them—if roads, or rail-roads were constructed so as to allow the transportation of flour at a profit, I doubt not there would soon be many there. Such as have slaves, find no difficulty with them, they soon acquire the habits of the laborers of the country, and do not often feel in any other station than that of the laborer on the farm, with all the comforts which fall to the lot of the poor, and which he is capable of enjoying, with as much time at his disposal as any industrious white man who has to perform the same work.

“Brought up in this way, they learn to think and take an interest in what is going on, and will always give a good reason for every operation on the farm—he is generally honest, strictly so in every thing of importance—a thief or pilferer, in a neighborhood, is soon as well known to the white people as to the slaves, and is as much contemned by the latter as the former. I have rarely ever known or heard of negroes stealing any thing but poultry, or some little finery appertaining to dress, of which they are as fond as a buck in Broadway. Money the slave seldom touches, as there is something precious about that in their eyes—and he who would steal a dozen chickens from his master and sell them for a dollar at the next village, would often bring a dollar to his master if he were to find it where it had been lost.

“I recollect not one instance, nor have I ever heard of a slave’s committing murder for money—murders they have sometimes perpetrated it is very true, but I think generally in the heat of passion, or acting under a sense of deep injury or an accumulated load of personal wrongs. If the slave think his master a just and good man, *satisfied* with what is considered a day’s work, he is always ready to pay the forfeit for any violation of orders; this discipline is hardly ever necessary. I have known men fifty years old, who never received a blow in their lives, and through the whole of that time was their masters good friend. In speaking of their murders, I must not forget to say, that when Mr. Lewis of Prince George county was murdered by his slaves, it was thought by many, that the deed was committed for his money, (many without doubt still think so,) the money was taken from his desk before the house was set on fire—Yet, there was in my mind something which compelled me to think the horrid act was committed, that, by the aid of money they might be able to find their way to the north, for it was about that time these incendiary publications were industriously circulated amongst us.

“I have written you a long letter, which you will easily perceive has been hastily sketched, though I feel assured, based upon facts and observations which will stand the test of scrutiny, and cannot by any effort be found deficient, or defective.”





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